

Supplement to THE CLERGY REVIEW

THE CLERGY REVIEW

Chairman of the Editorial Board :

THE MOST REV. RICHARD DOWNEY, D.D., PH.D., LL.D.
ARCHBISHOP OF LIVERPOOL

Editor :

THE VERY REV. CANON G. D. SMITH, D.D., PH.D.

The Editor is always ready to consider articles which may be of interest to the Clergy, but these should be typewritten, with double spacing. We also invite our readers to propose for solution cases in Moral Theology, Canon Law, Liturgy, or other departments of sacred science, and we hope that they will not hesitate to contribute to our Correspondence pages their views on the solution of such cases or on any other matter which falls within the scope of THE CLERGY REVIEW.

Matter offered for publication may be sent direct, to save time, to the Editor at St. Edmund's College, Old Hall, Ware, Herts.

Other correspondence should be sent to the Manager,

THE CLERGY REVIEW
BURNS OATES & WASHBOURNE LTD.
28 ASHLEY PLACE, LONDON, S.W.1



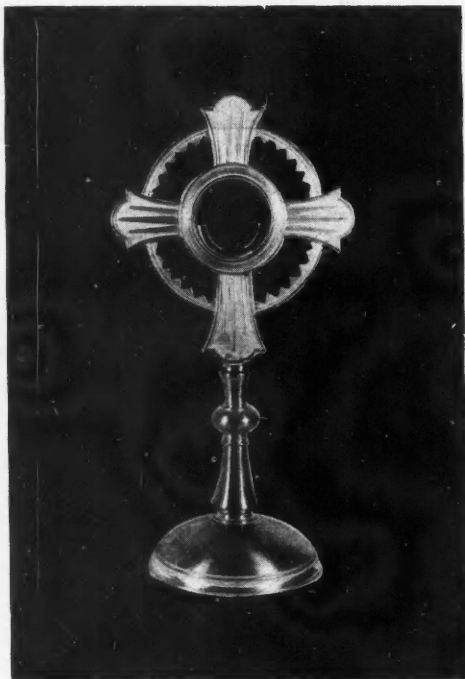
**FARRIS' ALTAR
CANDLES**

**VOTIVE CANDLES
"ALTO VINO" ALTAR WINES
"OLIVINE" SANCTUARY OIL
INCENSE, CHARCOAL
CHURCH FURNITURE ETC.**

Charles Farris Ltd.
HEAD OFFICE & WORKS • BISHOPSGATE WORKS, HOUNSLOW, MIDDLESEX
LONDON SHOWROOMS • WORMWOOD ST., BISHOPSGATE, E.C.2.

Supplement to THE CLERGY REVIEW

FRANCIS TUCKER & CO., LTD.



THE Celtic Design Monstrance illustrated here was specially made in Sterling Silver Electro Gilt Finish for a Church in Scotland.

Our customer wrote us as follows: "The Monstrance arrived in good time and was much admired by all the priests present. The Vicar General asked me where I got it, and he and the Archbishop both pronounced it to be just the Monstrance for the occasion."

**The Manufactory, Cricklewood Lane
London, N.W.2**



Mural in Baptistry : Church of the English Martyrs, Liverpool

Modelled and Carved by

FENNING & CO. LTD.

Rainville Road - London, W.6

Supplement to THE CLERGY REVIEW



OSBORNE



DESIGNERS AND MAKERS
OF THE FINEST CHALICES



Send for illustrated list No. CR 48C



Design No. CR 188B
SOLID SILVER CHALICE

F. OSBORNE & CO. LTD.

IN ASSOCIATION WITH WAUTHIER OSBORNE GUILD LTD.

117 GOWER STREET · LONDON · W.C.1

VESTMENT SPECIALISTS

Telephone : VICTORIA 3932

VANPOULLES

LTD.

Gov. Dir.: L. C. APPLETON

**Ecclesiastical Embroiderers
and Church Furnishers**

258-260 Vauxhall Bridge Road
WESTMINSTER · · S.W.1

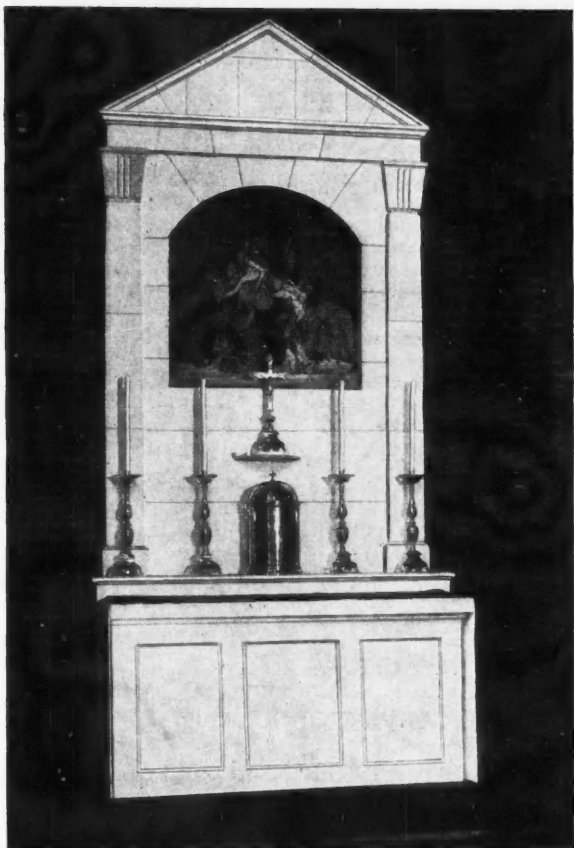
ARTISTIC METALWORK ——— FINE LINENS

Amplly made Gothic Vestments from £12: 12s. complete.

A pure linen Alb and Girdle for £5: 5s. Please ask for new
Stock List

Telegrams : VANPOULLE CHURTON LONDON

Supplement to THE CLERGY REVIEW



Church of SS. Peter and Paul, Northfields

METALWORK BY

BLUNT & WRAY, LTD.

70 Salusbury Road, London, N.W.6

Suppliers to the Trade only

Phone:
Maida Vale 8151-3

Telegrams:
Bluntray, Kilb, London

THE PIONEERS OF ELECTRICAL TIMEKEEPING

The Synchronome Electrical Impulse Clock was first produced in 1895. Since then hundreds of Churches and Educational Establishments have been fitted with the Synchronome System of timekeeping.

It is independent of the main supply and one Master Clock will control any number of subsidiary dials and also a Turret Clock if required.

The following is a short list of Catholic Establishments that have been fitted with the Synchronome System of electrical timekeeping :

DOWNSIDE SCHOOL, Chilcompton.
ST. ANGELA'S HIGH SCHOOL,
Forest Gate.

STONYHURST COLLEGE AND
OBSERVATORY, Blackburn.

HEYTHROP COLLEGE,
Chipping Norton.

MOUNT ST. MARY'S COLLEGE,
Chesterfield.

BEAUMONT COLLEGE,
Old Windsor.

CONVENT OF OUR LADY OF ZION,
Bayswater.

ST. KATHERINES COLLEGE,
Tottenham.

BUCKFAST ABBEY - - Devon.

Write for further information and Technical details and particulars of rental scheme.

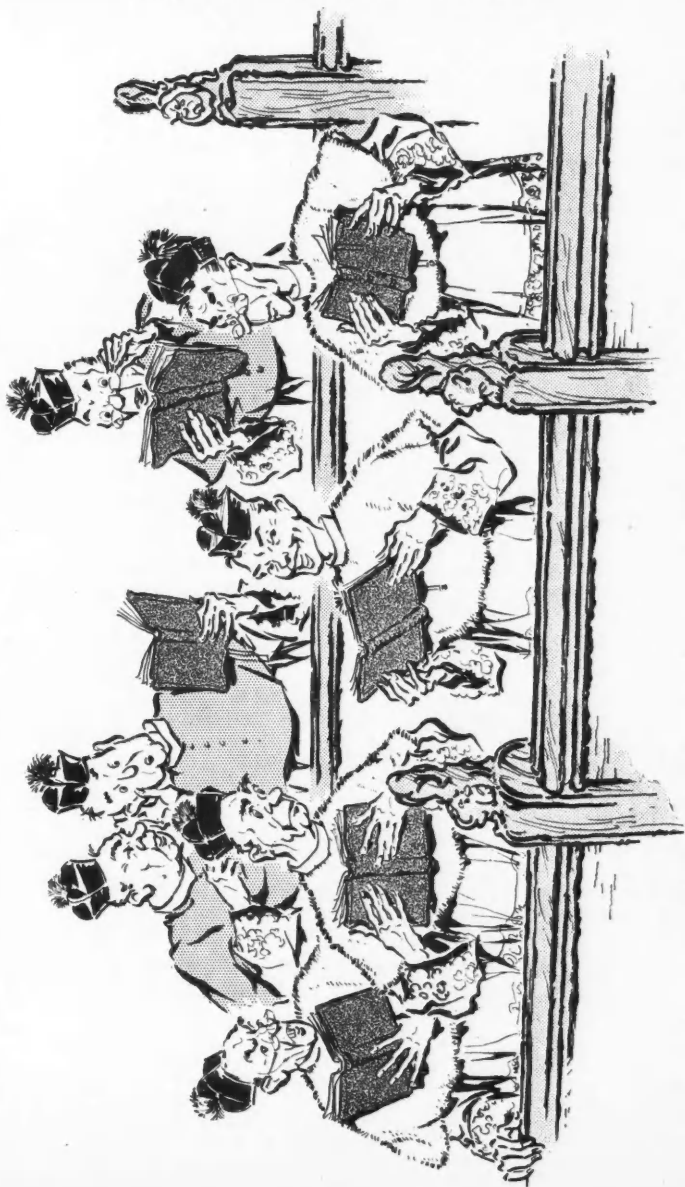
The **SYNCHRONOME CO LTD**

ABBEY ELECTRIC CLOCK WORKS - MOUNT PLEASANT - ALPERTON

TELEPHONE: WEMBLEY 3643

THE MINOR CANON WHO USED THE NEW PSALTER

Supplement to *THE CLERGY REVIEW*



(Critics will note that the situation created has caused all the Canons to forget the liturgical rules)

Supplement to *THE CLERGY REVIEW*



LONDON GLASGOW MANCHESTER
14 BEDFORD ST. WC2 42 HOWARD ST. 19 BLACKFRIARS ST.

**CHURCH CANDLES
SANCTUARY OIL
CHURCH PLATE
FURNITURE**

ALTAR WINES

Ecclesiastically approved by the Hierarchy

SANCTIFEX No. 2	Med. Rich	-	-	per bottle
ANGELUS No. 2	Rich	-	-	10/6
				12/6

These Wines can only be supplied to the Clergy, Convents,
and Religious Institutions

Supplied in Cases containing six or twelve bottles. Cases charged 5/-
and 10/- respectively and full credit allowed on return. All goods sent
carriage paid home.

J. CHANDLER & CO., LTD.

THE CATHOLIC ALTAR WINE SHIPPERS and MERCHANTS

Abbey House, Peterborough Rd., London, S.W.6

'Phone RENOWN 2185/6

The CLERGY REVIEW

NEW SERIES VOL. XXIX No. 1 JANUARY 1948

THE ADMINISTRATOR OF PAROCHIAL PROPERTY

SOME parish priests are born administrators. They know, by a sort of sixth sense, how to raise money and how to invest it, where and how to build, when and what to buy. They have the business-world equivalent of the gardener's "green fingers", so much so that, guided only by their own judgement, with no canonical check or restraint of authority, they could be relied upon to advance the material welfare of their parish, as surely as they could have been expected to make their way in the world. But the Church knows from long and hard experience that these "green-fingered" adepts are relatively few; that for every born administrator there are a hundred who, left to themselves, would be as likely as not to stumble, perhaps disastrously; and she has therefore preferred, in formulating her law, to rely on the pedestrian stability of a set pattern of administration, checked and controlled by higher authority, rather than to trust to the gusty and unpredictable flights of free enterprise. It would be wrong to conclude that she accepts the modern panacea of rigid over-all planning coupled with bureaucratic centralization of all administrative authority, but neither does she believe in the infallibility of unplanned and uncontrolled initiative. Her chosen course might fairly be described as lying midway between Whitehall and Wall Street. She consigns the immediate administration of church property to the man on the spot, delegating to him a degree of discretionary power which not infrequently works out to her disadvantage, but at the same time she guards against the possibility of graver errors and excesses by an effective system of checks which guides rather than hampers him. The purpose of this article is to show how this system works in detail.

I. THE PARISH PRIEST AS IMMEDIATE ADMINISTRATOR¹

The temporal property of any given secular parish serves a three-fold purpose, and may, in fact, be divided into three funds or estates, separately administered. Some of it (*bona beneficialia*) is meant to provide the parish priest with a decent living; some of it (*bona ecclesiae*) is meant to cover the repairs, furnishing and adornment of the church, and the maintenance of divine worship; and, finally, some of it (*bona parociae*) is intended to meet the costs of parochial activities, such as schools, clubs, etc. Now whether these funds or estates are kept and administered separately, as the Common Law assumes and as commonly happens abroad, or whether they are pooled in a single global fund, as happens in England, the parish priest is designated by the Code of Canon Law as the immediate administrator of all three: of the *bona beneficialia* by canon 1476, of the *bona ecclesiae* by canon 1182, §1, and of the *bona parociae*—"nisi aliud ferat ius peculiare aut legitima consuetudo"—by canon 1182, §2.²

II. THE LIMITS OF ORDINARY ADMINISTRATION

The first and principal check on the discretionary power of the parish priest is set by what the Code calls "the limits of ordinary administration". Within these limits, his administrative acts are always valid, and, provided he respects the legitimate control of the local Ordinary (to be explained below), they are lawful also. Outside these limits, any administrative acts which he may attempt to do without a previous and written faculty from the Ordinary, are not only unlawful but invalid.³ It is therefore a matter of some importance that he

¹ The term "administration", in its proper sense, comprises all acts by which property is conserved and developed, and its yield duly gathered and applied.

² Since all three funds, whether kept separate or pooled, are vested in an ecclesiastical moral person, namely, the parish, they all alike count as *bona ecclesiastica*. Cf. canon 1497.

³ Canon 1527.

should clearly understand what falls within his competence as immediate administrator and what exceeds it.

Though there are difficulties in sorting out particular cases, the general principle of limitation is fairly clear. Roughly speaking, the field of ordinary administration may be said to cover all and only those acts of regular and frequent occurrence which are necessary to the normal everyday running of a parish, such as, for example :

- (a) Collecting the offerings of the faithful in any of the ways approved by law,¹ or legitimate local custom ;
- (b) Receiving payments made by debtors to the parish or renters of parish property ;
- (c) Drawing the annual interest or dividend due on bonds or shares held by the parish ;
- (d) Receiving manual offerings ;
- (e) Making such sales and purchases as are involved in the day-to-day running of the parish ;
- (f) Undertaking current repairs ;
- (g) Leasing parish property, provided its value is less than 1000 gold francs (i.e. about 40 gold sovereigns) and the period does not exceed nine years ;²
- (h) Banking money required for current expenditure, or to meet foreseen and proximate needs, in a current or deposit account, or even investing it temporarily in securities which can be easily converted again to cash.

It should be noted that the Ordinary may attach certain conditions or formalities to some of these acts, requiring, for example, that parish money be banked in a separate account under more than one name ; but normally and naturally they require no special authorization and are always validly done by the parish priest.

There are other acts which equally clearly fall outside the limits of ordinary administration and cannot therefore be validly done by the parish priest without due authorization. Foremost among them are those which involve the alienation

¹ *Conc. Prov. Westm.* II, decr. viii, n. 10, approves of bench rents, and of collections taken at the offertory, on occasion of charity sermons, and in door-to-door questing.

² Canon 1541, §2, 3°.

of conservable parochial property.¹ Alienation occurs whenever the ownership of something stably vested in an ecclesiastical moral person is transferred by any means (sale, gift, or exchange) to any other person, physical or moral, lay or ecclesiastical. The reason why it is withdrawn from the competence of the immediate administrator is not mere parsimony, as may be seen from the fact that canon 1535 excepts small gifts warranted by legitimate local custom, and donations made by way of just remuneration or Christian charity, as long as the thing given is not immovable property. The purpose of the restriction is simply to prevent the imprudent dissipation of the stable capital assets of the Church. That is why it applies only to things "quae servando servari possunt", and not to perishable objects, such as garden produce, or to fungible things, such as money. If this is borne in mind, the particular application of the law is much easier to follow.

A distinction must, however, be made in regard to money. Cash-money (*numerata pecunia*) is primarily a fungible thing; that is to say, its normal purpose is to serve as a means of exchange for goods and services. Current income may therefore be used to meet current needs, or to pay off debt, without any special authorization. But money has another use: it can be converted by investment into a fruitful asset, and indeed canon 1523 requires that all money not needed for current expenditure should be capitalized in this manner with the consent of the Ordinary. Once it has been more or less stably invested, it counts as part of the settled patrimony of the Church, is subject to the restrictions on alienation, and therefore cannot be encashed for current expenditure without leave of the competent superior.

The same formalities are required, for the same reason, when the immediate administrator wishes to do any other act which is likely to expose the Church's patrimony to risk or prejudice,² as in the following instances:

- (a) To pledge or mortgage parish property, or contract debt;³

¹ Canon 1530.

² Canon 1533: "... in quolibet contractu quo conditio Ecclesiae peior fieri possit".

³ Canon 1538.

- (b) To rent or lease parish property valued at more than 40 gold sovereigns, or for a period exceeding nine years;¹
- (c) To burden the parish with an obligation of making an annual payment to anyone, except, of course, for current services;
- (d) To allow a passive servitude (e.g. a right of way) to arise on parish property, or surrender an active servitude;
- (e) To yield a contested suit or settle an action by compromise;
- (f) To give away collections taken for the benefit of the parish, except in the degree allowed by canon 1535;
- (g) To build a new church,² or to destroy or suppress ecclesiastical buildings.³

Finally, there are certain acts which, though they involve no alienation of acquired capital assets or expose them to risk of loss, can hardly be said to be comprised in the parish priest's day-to-day exercise of his stewardship. Among them, the following were declared by the Sacred Congregation of Propaganda, in a directive issued in 1856 to the Bishops of Holland,⁴ to exceed the limits of ordinary administration:

- (a) The decision whether to accept or repudiate inheritances, legacies, formal deeds of gift and foundations;⁵
- (b) The purchase of immovable property;
- (c) The undertaking of extraordinary repairs;
- (d) The erection of parochial schools, clubs, etc.;
- (e) The establishment of a parochial cemetery;

¹ Canon 1541.

² Canon 1162.

³ The following acts, though outwardly similar to alienation or its equivalent, are really inherent in prudent administration and therefore do not require any special authorization: (a) selling old furnishings of no special artistic or historical value, in order to buy new ones of more or less equal value; (b) assuming a mortgage already attached to a property when the purchase is made; (c) selling for cash an immovable property conveyed to the parish by a debtor in place of the sum of money owed by him (because it is equivalent to a cash payment); (d) devoting money or goods to the purpose for which they were given by the donor.

⁴ S.C.P.F., 21 July, 1856, *C.I.C. Fontes*, n. 4841.

⁵ To decline a gift is not an act of alienation, because the thing declined has never been acquired. Nevertheless, the leave of the Ordinary is required by canon 1536, 2.

- (f) The institution of special collections or ways of raising money;
- (g) The undertaking of litigation, whether as plaintiff or defendant.

Notwithstanding this comparatively modern directive, Vromant considers these acts to be within the valid competence of the ordinary administrator, unless they are withdrawn by local law, although he admits that the Ordinary's leave will normally be required for lawful action.¹ But, following the general principle of canon 6 (that the law of the Code, where it reproduces the old law, must be understood according to the received interpretation of the old), it would seem more correct to follow the guidance of Propaganda and regard these acts as outside the limits of ordinary administration.²

As we have already indicated, a distinction must be made in regard to investments. Temporary investments, in easily convertible securities, of money required for proximate needs, are morally equivalent to bank deposits, and therefore, unless the Ordinary has ruled otherwise, can be made by the immediate administrator on his own authority. On the other hand, he certainly needs the consent of the Ordinary, when, in compliance with canon 1523, 4°, he converts surplus parochial revenue (not required for proximate and foreseen needs) into capital, by a more or less definitive investment, and also when he converts negotiable securities into other holdings, even though they be equally safe and profitable, or more so.³ It is not altogether clear from the Common Law whether a parish priest who fails to obtain this consent, acts invalidly and therefore incurs personal responsibility for any resultant loss;⁴ but investment is certainly one of the graver acts of administration over which the Ordinary can extend his control by particular statute or precept.⁵

¹ *De Bonis Ecclesiae Temporalibus*, n. 173.

² According to a ruling given for Italy (S.C.C., 20 June, 1929; A.A.S., XXI, p. 394), acts of acquisition and litigation exceed the limits of ordinary administration. Moreover, canon 1526 expressly requires the written leave of the Ordinary for litigation.

³ Canon 1539, §2.

⁴ Canon 1527, §2.

⁵ According to Bouscaren-Ellis, *Canon Law*, p. 763, investment falls outside the limits of ordinary administration. Vromant, *op. cit.*, n. 173, counts it as *per se* within the limits, but capable of being withdrawn from them by the Ordinary.

III. THE LOCAL ORDINARY AS INVIGILATOR

It follows from all that has been said, that the local Ordinary is not the direct and immediate administrator of all church property in the diocese, but only of that which is canonically vested in the diocese as a whole (e.g. the diocesan seminary, homes, ecclesiastical education fund, etc.), or in the episcopal See (e.g. the Bishop's mensal fund). In England, owing to the fact that the civil law does not recognize the "Catholic Church" or any individual Catholic church as a juridical person capable of ownership, it is admittedly the custom to create a diocesan trust in which all the property of all the parishes is legally vested; but this is a legal fiction, adopted for civil convenience, which has no effect on the canonical ownership and administration of parish property. Canonically it is still true to say that "the ownership of property belongs, under the supreme authority of the Apostolic See, to that moral person which has legitimately acquired the said property".¹

What then is the precise function of the local Ordinary in relation to the property of parishes under his jurisdiction? Canonists agree substantially as to what he can do, but, mainly for historical reasons, they differ in their conclusions as to how to entitle his function. In the early centuries of the Church, when the Cathedral parish was indistinguishable from the diocese and its property formed a *massa communis* serving the needs of all alike, the Bishop was naturally the sole administrator, at least *de iure*, of all ecclesiastical property in his diocese. But those days are long past. Indeed, the division of dioceses into parishes (and with it the dispersal of the *massa communis*) can roughly be said to date, in the rural areas, from the fourth century, and, in the cities, from the eleventh.² Nevertheless it would seem that the original system still influences some canonists in their description of the Bishop's function. Thus Wernz, writing before the Code, described him as "supreme administrator" of all property in his diocese which was not canonically exempt from his jurisdiction.³ Vidal, in his post-Code revision of Wernz,

¹ Canon 1499, §2.

² Bouix, *De Parocho*, pars 1, sectio 1, cap. IV-V.

³ *Ius Decretalium*, III, n. 151.

retains this title, but modifies its connotation to suit the wording of canon 1519, in such a way as to imply that he would more properly be called "Invigilator".¹ Cappello hovers on the fence, calling him "mediate administrator in a sort of wider sense".² Conte a Coronata comes down definitely in favour of an up-to-date description, by saying: "The Ordinary can be considered as the supreme inspector and regulator of ordinary administration."³ Vermeersch-Creusen argue convincingly that the term "supreme administrator" is an anachronism incompatible with the wording and context of the present law. The Code, as they point out, deliberately avoids adopting the expression "supreme administrator", in spite of its use by Wernz, De Meester and other notable pre-Code canonists. That description was indeed accurate before the division of the *massa communis*, "but, since the establishment of separate benefices, it is alien to the law that the Bishop should take upon himself the whole administration; in fact, were he to attempt it, in cases other than those envisaged by the law, he would act not only unlawfully but invalidly, except in regard to property pertaining to him, such as his mensal fund and goods common to the whole diocese. His function is that of an invigilator and regulator."⁴

We accept this view, not because to conceive the Bishop as supreme administrator would necessarily reduce the man on the spot to a mere puppet (the two functions could, in fact, be reconciled without detriment to the lesser, as effectively as are those of the commander-in-chief responsible for strategy and the subordinate general responsible for tactics); we accept it simply because the Code has preferred to describe the Bishop's

¹ "Cum nostra aetate ex disciplina vigenti nequaquam omnia bona ecclesiastica in dioecesi sint massa quaedam communis, sed intra complura subiecta domini distincta, Episcopus non est unicuique administrator in sua dioecesi; nec omnes partes bonae administrationis sunt ipsi commissae; sed in pluribus ipsi relictæ est vigilantia et cura ut inferior administrator iuris communis leges observet. Episcopus ergo imprimis administrat bona mensae suae et fundos communes totius dioecesis sive per se, sive per oeconomos a se deputatos (can. 1483); praeterea ubi specialis administrator non est legitime designatus, ipse illum deputat (can. 1521)." — *Ius Canonicum*, IV, n. 748.

² *Summa Iuris Canonici*, III, n. 38.

³ *Institutiones Iuris Canonici*, II, n. 1060.

⁴ *Epitome Iuris Canonici*, II, n. 840. Cf. also Vromant, *op. cit.*, n. 174, 182; Claeys-Bouuaert-Simenon, *Manuale Iuris Canonici*, III, n. 270; Beste, *Introductio in Codicem*, p. 739.

function as one of "vigilance".¹ Nor is the difference between vigilance and administrative power purely terminological. Administrative power is a positive quality: it entitles the holder to take personal charge, if he chooses, even of the day-to-day running of the property concerned, and to determine in precise detail how every penny of current income is to be expended. Vigilance, on the other hand, is essentially a negative function: it justifies, indeed, any positive measures necessary to enforce and apply the Common Law, in the spirit as well as in the letter, but it does not warrant the actual or even virtual supplanting of those whom the Common Law has nominated as immediate administrators.

It would, however, be a cardinal mistake, contrary to the whole spirit and tradition of the law, to minimize the very real and extensive power of control which the Bishop's right and duty of vigilance entails, and which he is instructed to exercise with the aid of a special diocesan board or council of administration.² It entails, as we are expressly told in the Code, first, the duty of keeping a close watch on the administration of all non-exempt church property in the diocese, which, in turn, involves the right to make a visitation and demand an account;³ and secondly, the right "to organize and regulate the whole business of ecclesiastical administration by opportune instructions issued within the limits of the Common Law and with due regard for established rights, legitimate customs and other circumstances".⁴

This statement of canon 1519, §2, is a mere application of a general principle. The local Ordinary must keep within the limits of the Common Law: that is to say, he cannot legislate *contra ius commune*; but, saving this, he can always make more explicit what is already implicit in the Common Law (*legem*

¹ According to canon 1519: "It is the function of the local Ordinary carefully to invigilate over the administration of all church property situated in his diocese and not withdrawn from his jurisdiction, saving such further rights as may belong to him by legitimate prescription." In contrast, it is significant that the canon which immediately precedes this, describes the Pope as "*supreme administrator* and dispenser of all church property".

² Canon 1520. The Ordinary is also instructed, by canon 1521, to provide administrators for property belonging to any church or pious place for which neither the Law nor the deed of foundation has already provided an administrator.

³ Canon 1519, §1; 1521, §2.

⁴ Canon 1519, §2.

ferre secundum ius), and can issue regulations on points not covered by the Common Law (*praeterius*).

He cannot, therefore, determine *in detail* the manner in which current income is to be spent, to the extent of prescribing the precise amounts which the parish priest may spend respectively on food, drink, light, heat, etc. He can, of course, require a statement of such expenditure, can correct patent excesses, can determine the maximum which the parish priest may take from the common parochial revenue on the title of honest maintenance, and can set limits which may not be exceeded in any single purchase or outlay without his leave;¹ but he cannot take over the particular allocation of ordinary beneficial or parochial revenue. To do so would be to go beyond the limits of the Common Law, because it would amount, in practice, to the virtual suppression of the immediate administrator appointed by the Common Law. But within these limits there is very little which he cannot do, at least with the advice of his Council of Administration, when, in his prudent judgement, the good of the Church seems to require it.

To give some further examples: he can require that the parochial accounts be properly kept, that revenue be duly collected, safely guarded and rightly expended, and that an accurate and up-to-date inventory be supplied of all parochial assets, movable and immovable, with a description and valuation of every item.² He can, and indeed must, provide for the careful preservation of all deeds and documents of importance.³ He can order necessary repairs to be undertaken, and, provided he respects the donor's intention and allows a fair measure of discretion to the immediate administrator, he can determine the general pattern to be followed in the expenditure of revenue.⁴ He is canonical executor of all pious bequests and gifts,⁵ and therefore, according at least to some authors,⁶ he can determine the assignment to pious purposes of monies which were not earmarked by the donor for any particular purpose, or which remain over after the designated object has been achieved.

¹ "For instance, (he) may forbid pastors to spend more than a definite sum of money (say \$500) for extraordinary expenses, without the permission of the Bishop."—Bouscaren-Ellis, *op. cit.*, p. 764.

² Canons 1522, 2°; 1523, 3° and 5°.

³ Vromant, *op. cit.*, n. 174.

⁴ E.g. Vromant, *op. cit.*, n. 182; Ojetti, *Synopsis*, n. 656.

⁵ Canons 1523, 6°; 375-7.

⁶ Canon 1515.

Finally, since the Code makes him responsible for the safe investment of pious trusts,¹ requires his consent in the investment of surplus parochial revenue,² and reserves to him the right to decide where the capital of pious foundations and endowments is to be invested,³ it must be said to be the mind of the legislator that the Ordinary should invigilate by positive measures over the safe placing of ecclesiastical capital generally. In other words, although he need not intervene to any greater degree than the letter of the Law prescribes, he has a presumption of the Law in his favour in any regulations which he thinks fit to make regarding the banking and investment, temporary or perpetual, of parochial resources not required for current or proximate and foreseen needs. Capital investment is not one of the day-to-day duties inherent in immediate administration, and therefore its control, even its detailed control, by higher authority involves no substantial limitation of the discretionary power proper to the immediate administrator.

In conclusion, it is worth remarking that a system of law is seldom as stiff and complicated in its practical application as one might gather from its exact formulation. In practice, the respective functions of the parish priest as immediate administrator and of the Ordinary as invigilator are found to dovetail quite smoothly; partly, no doubt, because the Bishop exercises his control more often by suggestion than by precept, and partly because the average parish priest is not so confident in his own wisdom as to regret a system which, besides providing him with expert guidance, shifts the onus of responsibility in matters of major consequence on to other shoulders. That, we may be sure, is how the Church wants the administrative machine to work, not by a conflict of opposites, even such a conflict as may result in a balanced tension, but by a co-ordinated pull in the same direction, smoothed with the oil of loyalty to a common cause, the greater good of the kingdom of Christ on earth.

LAWRENCE L. McREAVY.

¹ Canon 1516, §2.

² Canon 1523, 4°.

³ Canon 1547

NATURE AND SUPERNATURE

THE interesting summary in the July (1947) number of this REVIEW by Father Coventry, S.J., of Père de Lubac's theories about the supernatural and man's natural desire of seeing God has informed me that the war has not stifled a theological controversy, old enough Heaven knows, but one which had flared up anew as recently as 1929 after Père Roland-Gosselin's article on the subject in the *Revue des Sciences Philosophiques et Théologiques* (XIII, pp. 193-222). This article so roused the theological world that a lively outburst of literature on the problems involved was the result. So prolific indeed was the reaction to the learned Dominican's thesis that both in 1932 and in 1934 Père Motte, O.P., took the trouble of publishing in the *Bulletin Thomiste* brilliant commentaries on the progress of the dispute.¹ The year 1940 threw an impenetrable veil over the controversy so far as I was concerned, and during those bleak war years I often wondered how it was faring or whether it had ceased altogether. Since the summer of 1943, when *rude donatus* I retired from the professorial chair, I have been more or less out of touch with current theological thought, and was therefore much interested to read that the battle over man's desire of God is still on and that P. de Lubac has entered the conflict by unmasking what at first sight appears to be a devastating battery of secret weapons. However, as it seems to me, this scholarly Jesuit has not really silenced the guns of his opponents, and in spite of his novel method of attack I do not find him saying much more about this vexed problem than was said long ago by Scotus² or in later times by theologians of the Augustinian school.

In a short article such as this I cannot deal at length with all the questions raised by P. de Lubac. The difficulty, for example, concerning the possibility of a system of pure nature in St Thomas' teaching deserves fuller treatment than is possible

¹ The *Salmanticenses* give an adequate account of the older aspects of the controversy (*De Deo*, Tr. II, disp. I, dub. 3-8).

² From the very fact that Scotus held man's desire of God to be innate but inefficacious (this is de Lubac's view also) I am greatly tempted to argue that St Thomas must have taught something altogether different. Durandus, that *enfant terrible*, sides with Scotus.

here, for its solution is not so easy or so clear cut as the French theologian would have us believe; nor is Cajetan to be regarded as bowdlerizing his avowed master's views on this point. I go further and say that it is not likely, *a priori* speaking, that acute theologians of the calibre of Bañez, John of St Thomas, Gonet, the Carmelites of Salamanca, Gotti and Billuart, men who devoted their lives to the interpretation of St Thomas, were so obsessed by the heresies of Luther and Jansen as to ignore what they must have known was the objective doctrine of St Thomas. That Cajetan and the theologians I have mentioned had legitimate reasons based on St Thomas' words for envisaging the possibility of a system of pure nature in man, whose end would have been a sort of Limbo and not the Beatific Vision, can, I submit, be deduced from the following passage which occurs in St Thomas' Commentary on the "Sentences" of Peter the Lombard: "At the beginning when He created man, God could also have formed another man from the slime of the earth to leave him in the condition of his nature in such wise as to be mortal and subject to suffering and experiencing the struggle between concupiscence and reason; in this state there would have been nothing derogatory to human nature because it follows from natural principles."¹ This, I think, is something closely akin to a system of pure nature, even though nothing is said about the ultimate destiny of this hypothetical "co-Adamite", especially when one reflects on the stringent way in which St Thomas links up the preternatural gifts to Adam's nature with sanctifying grace. Furthermore, when Cajetan distinguishes between *persona nuda* and *persona exspoliata*, he is not so out of harmony with St Thomas' teaching as some theologians imagine; and if one couples up St Thomas' contrast between God the author of the supernatural order and God the author of the natural order with the above quotation, and remembers also that the famous article 1 of question 12 in part I of the *Summa Theologica* was quite well known to Cajetan, one can acquit him of the charge of "subverting the mind of St Thomas" on this point.

I must, however, come to the main object of this article which is to cross my wooden sword with P. de Lubac's gleaming

¹ In II Dist., dist. 31, q. 1, a. 2, ad. 3.

rapier over the less abstruse matter of St Thomas' use of the term "supernatural", and the meaning he attaches to it. According to Fr Coventry, P. de Lubac holds that the term is a rare one in St Thomas' writings. Now even if this were so, I quite fail to see what difference it would make to the word's meaning, and so I am at a loss to understand the exact implication of this statement, which in any case I consider to be an exaggeration. A rare word in any author's work is, I take it, one that is seldom used and is to be contrasted on the one hand with a *ἅπαξ λεγόμενον* and on the other with a word that occurs frequently. If my definition is correct, and I have no grounds for thinking otherwise, then according to P. de Lubac we should find the term "supernatural" occurring but seldom in St Thomas' writings. Moreover a technical word of this kind is to be looked for, normally speaking, solely in theological treatises and not in works of a purely philosophical character, and so we must not expect to encounter "supernatural" in St Thomas' commentaries on Aristotle.

I must confess that when at the beginning of my search after this supposedly elusive word I turned to the *Contra Gentes*, I experienced a bewildering shock after a hopeful start. In the opening chapters of Book I I encountered the term twice and, after that not at all till near the end of Book III (cc. 148-164), where it occurs four times. I then examined Book IV and noticed the word once only, even though in this last book, St Thomas is speaking according to his own words strictly as a theologian. Obviously, therefore, in the *Contra Gentes*, even though the work is apologetic in character and its author having Jews, Mohammedans and Pagans in mind treats in the first three books "*de divinis secundum quod ad cognitionem divinarum naturalis ratio per creaturas pervenire potest*" (Book IV, c. 1), one has to admit that the term "supernatural" is a rare one.

In turning to the *Summa* and the *Quaestiones Disputatae* after the rebuff I had sustained over the *Contra Gentes*, I was immediately rewarded, sometimes embarrassed, by a veritable spate of "supernaturals". Of course I did not work meticulously through every page of these two works with Teutonic thoroughness; I simply chose those questions whose subject matter appeared most likely to prove fruitful of results. In the course of my search,

which did not take up much of my time, I noticed an occasional trick or peculiarity of the author which interested me, that, namely, of adhering exclusively either to the word "supernatural" itself, or to one of its synonyms throughout an article once he had started using it. Hence there are cases where "supernatural" or its synonym is thrown off repeatedly, e.g. in the single question *de Virtutibus in Communi* (art. 10) "supernatural" occurs 10 times; in article 7 of question 12 *de Veritate* the word is to be found 19 times, the total for the whole question being 33 times. In the corresponding treatise in the *Secunda Secundae* (qq. 171-174) "supernatural" is employed on 16 occasions, 14 of which are in four successive articles (q. 174, aa. 2-5). As an example of a sustained use of a synonym I refer the reader to the first two articles of the single question *de Caritate* where the word *superadditum* occurs 10 times.

Now and then, of course, St Thomas "rings the changes" in his employment of "supernatural" and its synonyms, as for example in the treatise on Faith at the beginning of the *Secunda Secundae* where "supernatural" is used 19 times, but also, and plentifully, *supra*, *super naturam*, *superaddere*, etc. In his short but pregnant treatise on Grace at the end of the *Prima Secundae* "supernatural" occurs 9 times, but synonyms and paraphrases abound, e.g. *virtus gratuita superaddita*, *principium supra mentem humanam*, *donum gratiae superadditum naturalibus*, etc. I must not forget, however, that arid compilations of this sort are apt to prove most irksome to the reader, and so I sum up the result of my enquiries by saying that I have counted more than 120 occasions when St Thomas uses "supernatural" in the *Summa* and the *Quaestiones Disputatae*, and that I have not troubled to examine more treatises in both works than those mentioned in the footnote¹ or to count instances elsewhere. Besides, I already knew that further labour would be a waste of time because in many treatises of both the *Summa* and the *Quaestiones Disputatae* the subject matter does not require the word, or the context makes it clear that St Thomas is so dealing with the supernatural *ex professo* that any employment of the technical term would be

¹ For the benefit of those who appreciate references, the other treatises scrutinized but not mentioned in the text are: *Summa* (1^a Pars), qq. 58-63, 94-100; *Quaestiones Disp. de Malo*, q. 16, and *de Veritate*, q. 12.

otiose to his purpose. At any rate I have satisfied myself that "supernatural" is not a rare word in St Thomas' theological writings.

As regards the meaning to be attached to this term, I am of the opinion that Fr de Lubac is inexact in maintaining that for Aquinas "supernatural" is not in direct contrast to "natural", or that it simply denotes all that lies beyond human powers. It is true, of course, that St Thomas frequently employs "nature" and "natural" in their Aristotelian sense and contrasts "natural" with "voluntary" or "moral"; but it is also true that these terms sometimes refer to all that owing to an essence and, in the case of intellectual or rational creatures, include their moral activity as well. Thus he distinguishes between what is natural to God (*naturae conveniens divinae*) and what is natural to a creature (*debitum creaturae*); he says that a voluntary act is *natura quaedam*; that in order to merit a man must be master of his own act by using the natural faculty of free choice, but because the reward to be deserved exceeds the power of human nature, "*per naturalia pura ad illud merendum homo non potest sufficere*" (*de Ver.* q. 19, a. 6). The expression *naturalia pura* is always in contrast to *supernaturale*, and whether used of angels or men embraces their intellectual or rational activity as well as the principles from which these activities flow. This direct contrast between "supernatural" and "natural" can also be illustrated by the difference which exists between *cognitio gratuita, gratiae, supernaturalis* and *cognitio naturalis*; *Deus in quantum est auctor gratiae* and *Deus in quantum est auctor naturae* (*de Malo*, q. 16, a. 4, ad 14); *ordo, status, vita gratiae* and *ordo, status, vita naturae* (*de Ver.*, q. 12, a. 3, ad 5, 12); *bonum divinum secundum quod est proprium principium boni gratuiti*, and *bonum divinum secundum quod est fons omnis naturalis boni* (*de Malo*, q. 16, a. 5 ad 14). Indeed, the devils are in Hell precisely because they desired to obtain supernatural happiness by their own natural powers, perversely ignoring the difference between the two orders (*de Malo*, *ib.*).

To say, as P. de Lubac is reported as saying, that "supernatural" signifies all that lies beyond human powers, appears to me so wide of St Thomas' doctrine that I am forced to think that an unintentional and, in the circumstances, quite understandable slip has been made, because there are myriads of

"very important persons" whom the supernatural has affected just as much as man, and there is the rest of created nature as well. No study of the meaning of the word "supernatural" as used in the works of the Angelic Doctor can afford to neglect what he has to say about the angels and their elevation to the order of grace and glory. Moreover, even a Luther or a Jansen would accept this meaning of the term, and so we must seek for a more complete definition than the one ascribed to P. de Lubac, which is not even etymologically correct.¹ This can best be managed, I think, by noticing some of the synonyms and paraphrases of the term, some of which we have already encountered. Thus we have expressions such as *ultra, supra, super naturam; aliquid naturae superadditum; supra posse naturae; homini non naturale; supra naturae facultatem; supra omne debitum creaturae; bonum gratuitum; donum divinum; aliquid supernum, altius, divinitus adveniens*, etc. Then we have the following: "Grace is a perfection elevating the soul to a supernatural existence: no supernatural effect can be produced by any creature . . . and no creature can produce any supernatural activity and that is why miracles happen solely by divine power" (*de Ver.*, q. 27, a. 3).² If the reader will ponder over these synonyms and paraphrases, he will see that the comprehension of the term "supernatural" has in St Thomas a deeper and wider content than its mere etymological definition would imply. This latter, as can be seen in the passage just quoted from the *de Veritate*, means something beyond the power of any created nature whatsoever.

What, therefore, St Thomas calls the *supernaturalis Dei ordinatio* is the fruit of the divine liberality alone, in the first place, and, as far as it concerns fallen humanity, it is also due to His mercy (*de Ver.*, q. 14, a. 2; 2-2^o, q. 2, a. 5 ad 2). Being thus absolutely unowing to created nature the supernatural acknowledges no claim upon it in that nature; yet the contrast between them is not one of opposition but of difference, and so grace does not destroy nature, but perfects it.

What then of the innate but inefficacious desire of God? Are we to think of it as bridging the dreadful chasm between the

¹ "Superhuman" would, I suggest, express the idea better. In that case, *ubinam gentium sumus?*

² The word "supernatural" occurs three times in this passage. These instances are not included in my enumeration above.

natural and the supernatural that the thunderbolt of Cajetan has supposedly brought about? I hope not. Such a desire, to my way of thinking, is a philosophic monstrosity. If innate, then it must precede knowledge; if inefficacious, i.e. conditional, it must follow knowledge. You cannot have it both ways, unless you are relying on your imagination.

ROBERT W. MEAGHER.

CONVERTS AND THE MASS: SOME SUGGESTIONS

THERE is a passage in Mgr R. H. Benson's novel, *By What Authority?* in which he describes the impression made on a Protestant girl in the days of Queen Elizabeth, when for the first time she was present at Mass. Isobel had been living for some time in a devout Catholic household, had learnt much about the Faith, and had almost reached the point of accepting it. The elder son of the house was a priest and, after being racked in the Tower, had returned home, and was to say Mass secretly in the house in the dark hours of the early morning. And he, with his mother and aunt, was sufficiently sure of Isobel to allow her to be present.

Her hostess had lent her a missal, but she hardly looked at it, so intent was she on what the priest was doing, and on this strange act of worship, which was so unlike anything to which she had been accustomed. Her idea of public worship hitherto had been listening either to a sermon, or to prayers said aloud and distinctly by the minister, so that the congregation could follow them. But this was something entirely different. The prayers were said, for the most part, in a low voice, and in a language which was unknown to her. But that did not seem to matter, for the priest was speaking, not to the congregation but to God, and in a language which, as Campion had said on the

scaffold, "they both understood very well". It was comparatively unimportant that the people should know exactly what he was saying. What did matter was that they should understand what he was *doing*—the tremendous act that he was performing—and that they should, in mind and will, consent to and take part in that act. As to the nature of the mystery she was not very clear, but she understood enough. She knew that (in the belief of those Catholics around her), just as God long ago looked down well pleased upon His beloved Son on Calvary, and saw the act accomplished by which the world was redeemed, so now He was looking down into that dimly-lit room, and saw that very same act accomplished, in some hidden and mysterious way, through the ministry of His priest. And so, "when those wrenched bandaged hands rose trembling in the air with Something that glimmered white between them", she "dropped her head, and lifted up her heart, and entreated the Most High and Most Merciful to look down on the mystery of redemption accomplished on earth, and for the sake of the Well-Beloved to send down His grace on the Catholic Church, to strengthen and save the living, to give rest and peace to the dead", and especially to remember those faithful souls around her, and all whom she loved.

Mgr Benson has here described a way of introduction to the Mass which may give food for thought to those who have to instruct converts in the present day. Would it not be well if we could so guide their thoughts that their first Mass might make just such an impression on them as this Mass did on Isobel? But how can this be done?

The natural desire of a Protestant, when he first goes to Mass, is to have a book in which he can "follow the service". Now I suggest that we should refuse (at first) to give way to this desire. Not only should we not let him have a missal at this stage, but it seems to me that it would be a mistake even to put into his hands a book containing the Ordinary of the Mass. To do this will merely confirm him in the Protestant idea that the important thing is to be able to "follow the service". Every effort must be made to impress upon him that the Mass is something quite different from what Protestants understand by a "service", and that the important thing is not to follow all the prayers

which the priest is saying, but to understand (so far as our poor human minds can understand) what he is doing, or rather what our Lord Himself is doing; to get some notion of the tremendous mystery that is being accomplished, and to unite himself in mind and will and intention with that.

Let it be clearly understood that I am not in any way opposing the practice, so much recommended in these days, of well-instructed Catholics following all the prayers of the missal, but merely insisting that the convert has much to learn (as well as to unlearn) before he reaches the stage at which this is desirable.

The first thing, of course, is to get firmly fixed in the convert's mind the fact that our Lord Himself is there, hidden under the appearances of bread and wine, and that He is offering to the Eternal Father that very same sacrifice which He offered long ago on Calvary. But here we must remember that the whole idea of sacrifice is something quite unfamiliar to the average Protestant. It is one of those words which have become thoroughly debased in modern English. You might, for example, hear a person say: "Last Saturday I sacrificed my usual game of golf in order to take some foreign friends to the National Gallery." Or he might even in such circumstances say that on that occasion he sacrificed *himself* for the benefit of his friends. But all that he really means is, in the first case, that he *gave up* his usual game of golf, and in the second that he deprived himself of a certain pleasure for the entertainment of those friends.

Another common use of the term is with regard to people killed in war. A favourite phrase is, or used to be, that they had "made the supreme sacrifice". If the expression were used only of those who went freely into the war as a duty to God, and deliberately offered their lives to Him, there would be a good deal of truth in it, for in that case there is certainly an offering made to God, which is one essential of a sacrifice. But to use it promiscuously of all who are killed in war, even if they have gone quite unwillingly and having no thought of God in their minds, is simply an abuse of language.

To explain the idea of sacrifice to the convert it seems reasonable to begin with the sacrifices of other religions, of which he will at least have some vague notion. He will have heard both

of pagan sacrifices and of those offered by the Jews in the Temple under the Old Law. But, as readers of THE CLERGY REVIEW know very well, there has been a good deal of controversy about the meaning attached to sacrifice by various peoples, and as to what they have regarded as the essence of it. But naturally we shall not go into questions of that kind in dealing with the average convert. Father M. C. D'Arcy, S.J., in his little volume on *Christ, Priest and Redeemer* in the "Treasury of the Faith" series, gives a very good summary of the general ideas which, apart from controverted questions, may safely be said to underlie the sacrifices of all religions. Of these the most fundamental is that of a "spontaneous act of homage paid by man to God", and "that homage expressed in the offering of a gift." Then, attached to this, we can always discern, more or less clearly, the motives of petition, thanksgiving and propitiation. Moreover, it is always a public act, offered by a priest on behalf of the community. And finally, in the higher stages of religion, the idea appears that the sacrifice is a means of union with God, since the worshipper, by his offering, is lifted up to God, and God, accepting and sanctifying the gift, rewards the offerer with His friendship.

It should not be difficult to put the substance of this in simple language. Sacrifice is the offering of a gift to God as an act of homage. From this springs naturally the idea of thanksgiving for all God's benefits. Then, since the worshipper is conscious of having offended God in many ways, he offers it by way of reparation. After that, looking to the future, he adds petitions for what he needs from God. And the whole act, when accepted by God, results in lifting the worshipper up into union and friendship with Him.

The catechumen will now easily see how Christ's offering of Himself on the cross was a sacrifice, and the one perfect sacrifice, of which all previous sacrifices were merely foreshadowings. Those of the pagan peoples arose either from the natural gropings of the human mind, and its attempts to offer something that would be pleasing to God, or from a dim remembrance of a primitive revelation made before the Fall. Those of the Jews, although of no intrinsic value in God's sight, were definitely ordered and accepted by Him as pointing forward and preparing

their minds for the great sacrifice that was to come, and which accomplished perfectly all that men had in former ages tried to do.

Our Lord's offering of Himself was of infinite value, because He was God as well as man. Therefore He was a perfect Priest, and the Victim was also of infinite value, because the Victim, being Himself, was also God: God offered God to God. It also accomplished perfectly all those purposes, which the old sacrifices were intended to accomplish. It was a perfect act of homage, adoration and thanksgiving, offered on behalf of all men by Him who was the new Head of the human race. It made perfect reparation for all the sins of men from the beginning to the end of time. And it was the means by which the human race was lifted up into union and friendship with God.

Now we can proceed to show our convert how the Mass is the continual renewal of that same sacrifice of the cross. Our Lord is really there, and in some mysterious way, which we cannot understand, He is offering that very same sacrifice which He offered long ago on Calvary. There is no need to go into any of the theories by which theologians have tried to explain exactly how Christ offers Himself in the Mass. It is enough to state as clearly and simply as possible the doctrine of the Church as defined by the Council of Trent, that "*in divino hoc sacrificio, quod in Missa peragitur, idem ille Christus continetur et in-cruente immolatur, qui in ara crucis semel seipsum cruento obtulit.*" This can be put quite simply to the convert, telling him plainly that we do not understand it, and cannot expect to do so. But the fact is clear enough. Our Lord is there in His two natures, divine and human—God the Son made man, that same Jesus who lived on this earth long ago and died on Calvary. And, in some mysterious way, He is offering that same sacrifice of Himself which He offered on the cross, the manner alone of offering being different ("*sola offerendi ratione diversa*").

As to the reasons why He goes on offering this sacrifice, there are two, and these also are sufficiently indicated by the Council of Trent. First, He instituted it "*ut dilectae sponsae suae Ecclesiae visibile, sicut natura hominum exigit, relinqueret sacrificium*". In other words, since sacrifice is in all religions (except

Islam and Protestantism, both of which are really debased forms of the Catholic religion) the central act of worship, it is not enough for our human needs that Christ offered a perfect sacrifice once for all on the cross, but we must have a visible sacrifice that we can offer. Otherwise the Christian religion, instead of being superior to all others, would fall short of them, lacking that supreme act of worship. But since the sacrifice of the cross was absolutely perfect, no other sacrifice can now be offered. Therefore He goes on offering the same sacrifice in such a way that we can take part in the offering and make it our own.

The second reason is indicated in the words: "*Cuius quidem oblationis cruentae fructus per hanc incruentam uberrime percipiuntur.*" We might perhaps explain this to our convert thus. By His death on the cross our Lord merited forgiveness of sins, abundance of grace and eternal life for all men. These are the "fruits" of which the Council speaks. But it remains that they be made available for the countless individual men of all coming generations. We may picture them to ourselves as laid up, as in an infinite storehouse, in the glorified Humanity of our Head. But as years and centuries go by, the doors of that storehouse are being continually opened, and their fruits dispensed through the continual offering of that same sacrifice in the Mass.

Now we come to the practical question. Since that is the nature of this sacrifice of the Mass, what must we do to take part in the offering? We might put it to our convert thus. Imagine yourself on Calvary. You are standing at the foot of the cross, and there is our Lord offering Himself for you. Indeed it is not pure imagination. To all intents and purposes, when you are at Mass, you *are* on Calvary; for our Lord is there, doing just what He did on Calvary long ago. Very well, then. If you had been physically present on Calvary, when our Lord was dying on the cross, and if you had understood who He was and what He was doing—that He was God made man offering Himself as a sacrifice for you and for all the world—how would you have joined in the offering? How did our Lady join in it? She certainly did not read prayers out of a book, and neither would you have done so. You would simply have looked up at that Figure on the cross in awe and adoration, thanksgiving and penitence. Then you would have turned your thoughts to God the Father, and said

to Him: "Here is Your beloved Son offering Himself as a sacrifice for me and for all the world; I wish to join with Him in the offering; I ask You to accept Him as my sacrifice; look upon Your Well-Beloved, and for His sake forgive us all our sins, and give grace and life to me and to all men, especially to all whom I love; and give rest and light to all the faithful departed; and with Him and in Him I offer You myself."

At Mass, then, you can do exactly the same, praying in some such way as that, in words or without words. That, you remember, is very much what Isobel did in Benson's story, and if you do the same, you will be joining very well in the sacrifice.

Let us try, then, to teach our convert to begin like that. Let him just concentrate on the tremendous mystery that is being enacted before his eyes. Let him think of what is being done, and then lift up his heart to God as simply as possible, in adoration, praise, thanksgiving, penitence and humble petition for his own needs, for the needs of all the world, and for the suffering souls in Purgatory. And then let him offer himself, in and with Christ, to God. This last point should be emphasized, for it is an essential part of sacrifice that with the victim the worshipper should offer himself. Apart from Christ it would be useless to offer ourselves to God, for in ourselves we are not worthy to be offered to Him. But as members of the Body of Christ, living "in Christ" (to use St Paul's phrase), we are made worthy by His grace, and so we can dare to offer ourselves in Him. To offer oneself means to offer one's whole life, to consecrate it all to God's service. If we do this in the Mass at the beginning of each week (or still better at the beginning of each day), and keep in mind throughout the week (or day) what we have done, it will be a powerful help to us to "walk worthy of the vocation in which (we) are called".

Any person of goodwill can do what is here suggested. But it is not every one who can so concentrate his thoughts for the whole duration of the Mass. Most of us very soon find our thoughts wandering. Therefore we need some help. That is why the Church has composed all those beautiful prayers of the Missal, and added various ceremonies to the simple act of consecration commanded by our Lord. The Council of Trent says: "*Cumque natura hominum ea sit, ut non facile queat sine adminiculis*

exterioribus ad rerum divinarum meditationem sustolli, propterea pia mater Ecclesia ritus quosdam, ut scilicet quaedam submissa voce, alia vero elatiore in Missa pronuntientur, instituit, ceremonias item adhibuit, ut mysticas benedictiones, lumina, thymiamata, vestes aliaque id genus multa ex Apostolica disciplina et traditione, quo et maiestas tanti sacrificii commendaretur, et mentes fidelium per haec visibilia religionis et pietatis signa ad rerum altissimarum, quae in hoc sacrificio latent, contemplationem excitarentur."

Experience shows, however, that it is not wise to let the convert try to follow and understand all the details of the ceremonies at first, nor to follow all the prayers of the Missal. For this will have an effect just the opposite of what the Council indicates. He will be so intent on understanding all the ceremonies, and following all the prayers, he will be so taken up with the details of what the human priest is doing and saying, that he will forget the great act, which the Divine Priest is accomplishing.

It would seem, therefore, that the next stage is just to give him a general outline of the action—the mutual confession and prayer for forgiveness of priest and people, the praise to God in the Gloria in Excelsis, the readings from Holy Scripture, the Credo, the offering of the bread and wine, the Consecration, the Communion. Then we can teach him to use such prayers as he finds helpful. There is much to be said for using the old prayers in the Garden of the Soul, so familiar to past generations of Catholics. These or similar prayers are to be found in most popular books of devotion, and they are admirably adapted to people of average intelligence and education.

When the fact of our Lord's sacrifice of Himself in the Mass has thoroughly sunk into the convert's mind, and he is familiar with the sequence of its various parts, and has become accustomed to use suitable prayers, either of his own or from a book, or both, and if he is intelligent and fairly well educated, he may then go on to follow the Ordinary. I say he *may*, because he should be clearly taught that it is not at all necessary. We are sometimes told in these days that, in order to take part properly in the Mass, one *must* follow all the prayers in the Missal. Now, I venture to say that this is simply untrue. If it were true, then

the vast majority of Catholics for many hundreds of years, including many saints, would never have heard Mass properly; because during all that time only a small minority were able to read, and before the invention of printing missals were both rare and expensive. Moreover, I suggest that it is not even desirable for everybody. Not only the ordinary simple-minded Catholic, but many of the most spiritually-minded people, who are far advanced in the ways of prayer, would find a missal far more of a hindrance than a help.

At the same time, there are many people who will derive great profit from following the prayers of the Missal. These are the official prayers of the Church, and by a devout use of them we bring our minds into harmony with the mind of the Church. So at this stage it is good that the convert should learn to follow at least the Ordinary of the Mass. Later on, if his mind is so constructed that he can follow all the prayers of the Missal with edification, and without losing sight of the central mystery, which is enshrined in them, it is an excellent thing that he should learn to do so.

But let us bear in mind that the prayers of the Missal, however sacred and venerable, are not an end in themselves, but a means to an end, which is, as the Council of Trent says, to raise the mind to a contemplation of those most high mysteries which lie hidden in this sacrifice; and there are other means which for many people will be more effectual.

There are two excellent little books by the late Father W. Roche, S.J., *Benedictus qui venit* and *The Mysteries of the Mass in Reasoned Prayers*, which give a series of meditations on the different parts of the Mass. Many people will find such books as these helpful. Again, in 1891, Cardinal Vaughan issued to the people of his diocese *A Way of Hearing Mass*, which he strongly recommended. (It was published by the C.T.S., but appears now to be out of print, which is a pity.) This consists of meditations, not on the words of the Missal at all, but on the stages of the Passion, linked up with the successive actions of the Mass. Thus, as the priest goes up to the altar, it is suggested that you think of Jesus entering the Garden of Olives. During the prayers at the foot of the altar you think of Jesus praying in the Garden; when the priest kisses the altar, of the kiss of Judas; and so forth.

In a word, the essential thing to keep in mind, in instructing converts in the Mass, is so to guide each individual that, in assisting at Mass, he may use that method which will enable *him* personally to unite himself as well as possible with the mind of Christ, who is there offering that same sacrifice which He offered once on the cross, and to give himself, with and in Christ, to God.

G. J. MACGILLIVRAY.

IGNATIUS OF LLANTHONY

IT was at the Eisteddfod, held in Brecon, South Wales, in the summer of 1898, that the golden-voiced preacher, clad in the Benedictine habit and calling himself Father Ignatius of Jesus, won the hearts of that immense Welsh audience. Not that his hearers really sympathized with the religious views of the speaker or even understood the mode of life led by this monk and his community in the Llanthony mountains. Indeed, the majority of them sternly disapproved of monasticism, and were relieved to think that, whatever might be the result of its introduction in the Anglican establishment, it had not penetrated the fastnesses of good, plain Nonconformity.

But the passionate eloquence, the transparent sincerity of the monk as he stood before them on the platform, his face aglow and his arms outstretched, declaring his admiration for the religious faith of Wales, moved the crowds to wild, prolonged applause. True, in the course of his address, Ignatius, carried away by the enthusiasm of the assembly, had uttered a farrago of nonsense about the early British Church and had expressed some eccentric theories on the subject; but he had spoken fluently, and the Welsh folk, happy and uncritical, marvelled at his oratory.

This self-styled Abbot, a deacon of the Anglican Church,

was an extraordinary character. Nobody can deny that he had courage, vision—and genuine piety. Even the members of the Anglican episcopate, who had no time either for monasteries or monks, realized that this turbulent deacon with his dreams and aspirations aimed at the greater spirituality of the clergy and the people. They disliked his methods, squirmed when they read in the morning papers about his fearless denunciations of current ecclesiastical abuses tolerated in high places, and they wondered how he could be effectively resisted. What they had to admit was that he wielded an amazing influence over men. The Welsh Protestant bishops, particularly Dr Jones of St Davids, did not pretend to understand Ignatius and generally ignored his communications to them. It was an easy, if unfair, way of avoiding trouble.

Born in London, on 23 November, 1837, Joseph Lyne early indicated strong ritualistic tendencies. At the age of nineteen he entered an Anglican theological college where he proved an eager student of the Bible, though the arid spiritual climate of the institution depressed him. He was ordained deacon in 1860, soon after his twenty-second birthday, and it was about this time that he made a private vow of perpetual celibacy. Joseph Lyne had already decided that the life of an ordinary Anglican parson was not for him. Secretly, he cherished higher ideals. Dr Pusey, whom the young man consulted on various matters pertaining to the spiritual life, warmly encouraged him in his aspirations to embrace monasticism; and so, after a brief stay in Belgium in 1861, Lyne made up his mind that henceforth he would live under a religious rule. He was uncertain how he could best achieve this ambition, and it was on the advice of that remarkable woman, Miss Seddon, the foundress of a flourishing Anglican sisterhood, and with the material assistance of a clergyman, that he took up residence at Claydon, near Ipswich. Here, with three postulants, the young superior set about to establish the Benedictine Order in the Church of England. Lyne had devoted much time to the study of the Holy Rule, as well as to the monastic Breviary, though the latter, before it was placed at the disposal of the community, was carefully expurgated of Roman "accretions" that might disturb any sensitive Anglican conscience. This small band of

monks showed great earnestness, Ignatius nobly leading the way.

But his activities in the parish, where he acted as unofficial curate, caused a stir. People welcomed his visits to their homes, respected his deep sincerity, but they grew restive when Ignatius, in his Benedictine garb, suggested that these stolid farmers and their wives should go to Confession at the earliest opportunity. Furthermore, it was thought that the incense used at some of the services smacked of Popery. And the Bishop of Norwich became indignant when he heard that a monk was preaching regularly in one of the pulpits in his diocese. Ignatius was summoned to the episcopal palace and politely requested to give up his "peculiarities" which, so he was informed, might lead to much confusion. Ignatius refused. Eventually, the rector of the parish discovered that he had no further need of his Benedictine curate and Ignatius and his companions moved hurriedly out of the district. This was the first hard blow.

A generous gift from a pious Anglican lady enabled Ignatius to build a monastery close to the ruins of the ancient Llanthony Priory, in the Vale of Ewyas, South Wales. It was a bold venture, but Ignatius was not the man to be put off by difficulties. He hoped that this foundation would obtain episcopal approval and that he, and in due course his monks, would be fully ordained to the Anglican ministry. Moreover, the idea was shaping in his mind that his true vocation was that of a mission-monk who would spend one portion of the year in the cloister and the other in conducting missions and retreats up and down the country. He had unmistakable gifts as a popular preacher: his oratorical style, his tart epigrams, his fine presence, and his picturesque religious habit—all served to draw crowds. Ignatius determined that he would rouse Anglicanism from the slough of lethargy. And he was not a little comforted by the fact that his public addresses, besides doing much spiritual good, would in all probability bring in money for the upkeep of the new Llanthony monastery.

Life at Llanthony approximated more closely to primitive Celtic monachism than to the Benedictine spirit and traditions. A grim asceticism brooded over the place. The Abbot ruled his monks with an iron hand, making it perfectly clear that any

transgression of the rule would not be overlooked. Some of the penances imposed by him upon the unruly members of the community can only be described as extravagant. One unfortunate monk, for some trifling misdemeanour, was ordered to recite the whole of the psalter aloud in the church—and it took him the best part of two hours to complete the penance. Anyone discovered talking without permission to a layman might be seen for days afterwards wearing the most ridiculous headgear.

The community rose daily for Matins at 2 a.m. Prayer and manual work filled the day. Ignatius stressed the importance of personal sanctification and the need of self-abnegation. The diet was of the plainest. There was little formal study of any kind done at Llanthony, as the founder entertained the odd notion that scholarship was incompatible with the life of a monk. He himself had a very limited knowledge either of theology or history, and he was content with the reading of the Bible, the sermons of distinguished preachers, and Montalembert's *Monks of the West*. What was good enough for the Abbot was more than sufficient for the needs of the monks, and most of the books in the library were kept safely under lock and key. There was plenty of useful work to be done in the fields.

Some of the church services were decidedly Ignatian in character. A sermon was seldom omitted. Plain-chant was considered to be rather dull, and on great festivals the Abbot, seated at the organ, would improvise magnificent chords and gay trills to the edification of the whole community and the bewilderment of visitors. One never quite knew what might happen at Llanthony.

The missions and public lectures delivered by Ignatius achieved great success everywhere. In London, Brighton, Scarborough, Liverpool, Southsea, Worthing, Manchester, Bristol, Cardiff, and Merthyr Tydvil, this Anglican monk preached to immense audiences. His deep personal love of Christ, his unworldliness, his warm understanding moved and captivated his hearers. Sin, the Cross, Prayer, Miracles, Heaven and Hell were his favourite themes, which would be shot through with apposite Biblical quotations or embroidered with colourful stories told with gusto. If there was a touch of

showmanship in his methods, a hint of theatricality, Ignatius pleaded that his aim was to impress people and win them back to a Christian way of life. Popular preachers have used a similar argument from time immemorial. At a public lecture, which he gave in the Westminster Town Hall in 1885, the Abbot rose to the heights of eloquence; and Mr Gladstone, who was present on that occasion, afterwards declared that in his opinion Father Ignatius was among the best contemporary speakers in Great Britain.

It was in the summer of 1890 that he sailed for America. He stayed in that country for almost a year. As at home, so in the United States Ignatius was obliged to hold his services in secular halls, as most of the American bishops refused to allow him to preach in their churches. These dignitaries had heard of the hard things which this monk had uttered publicly about Anglican prelates. According to Ignatius, the bishops had shown too great a readiness to compromise on matters of fundamental religious importance, and instead of guarding the truths of the Christian Faith were promoting error and unbelief. They were enemies within the gates. In every town and village that he visited he spoke like a crusader, heedless of the cruel comments that were passed upon him in some of the influential American journals. He was aware, too, that his frankness and honesty would somewhat militate against the financial success of the American tour. Llanthony was in bad straits; but Truth must be upheld.

He returned home, completely worn out and in need of a rest. Gradually, his health declined. His austerities, his numerous public engagements, his domestic troubles—all these combined to undermine a once robust constitution. Furthermore, the disapproval of the Anglican bishops and their consequent refusal to confer ordination upon him were a sore and heavy grief. He felt that, lacking ecclesiastical authority, his monastery must eventually prove a failure. During these latter years of his life he withdrew more and more from external activities and found comfort in quiet meditation in his cell. His own spirituality deepened.

Unwisely, in July 1898, Ignatius accepted priestly ordination at the hands of one Mar Timotheos, a prelate of the Syrian

Jacobite Church, and a man of dubious morals. This action was taken not so much in defiance of the Anglican authorities as in his pathetic eagerness to attain the priesthood. For thirty-eight years he had struggled on, always hoping that he would be recognized by his own Church. When the news of this irregular ordination was published, friends and enemies alike roundly abused him for what they termed sheer dishonesty.

Ignatius died on October 16, 1908, in his seventy-first year, and he was buried in the monastery church. The experiment at Llanthony was ended, and the property passed into the hands of a member of the community who subsequently joined the Caldey monks before their reception into the Catholic Church.

It would be easy to regard Ignatius merely as a figure of fun and to dismiss his monastic venture as a piece of play-acting. But that would be less than justice. Admittedly, there were many extravagances, many absurdities at Llanthony, but it must be remembered that its self-appointed Abbot had received no training whatsoever in the religious life, and had met with much opposition. Yet the life attracted him, and he honestly felt that monasticism was one of the most potent means which would purify and invigorate the Church of England. He believed that he was the man to engage on this mighty task. More than most people at that time, he sensed that Modernism would make terrible inroads into the religious beliefs in this country, and his constant lament was that the Sacred Scriptures were being neglected both by clergy and people. Ignatius might be described as a typical Evangelical who, somehow or other, had strayed into monastic territory. His courage in wearing the religious habit publicly in the streets of Victorian England won the admiration even of those who were impatient of his lofty ideals. This monk braved insults, suffered indignities, in the hope that his meekness would bring souls to Christ. He had a profound reverence for the Catholic Church and invariably spoke in glowing terms of her saints and pioneers; but he had never seriously considered her claims or shown any doubts regarding his own position as an Anglican. Surmise is generally unprofitable. One can, however, safely say that Ignatius, for all his oddities and despite his mistakes, had been motivated by the highest ideals, and that, if he had had the gift of Faith, carefully

THE CATHOLIC SCHOOLS IN FRANCE 33

grounded in monastic spirituality, he might as a member of some religious order have done great and enduring things for the country which he loved so passionately and for whose welfare he prayed with unceasing fervour.

OSWALD J. MURPHY.

THE CATHOLIC SCHOOLS IN FRANCE

WHEN our much-trying parish priests contemplate the burdens they have to shoulder in their efforts to ensure that Catholic children receive a Catholic education, they may be excused for feelings of indignation against a system which penalizes the possession of a conscience. And yet, when he looks at the position in England, M. le Curé of any French parish is full of envy at the good fortune of his English brethren. The Eldest Daughter of the Church has suffered much from anti-clerical legislation, and still suffers, particularly in the field of education.

Paradoxical as it may seem, there is practically no contact between Church and State in education in France. In order to set up a school, it is necessary only to make a declaration to this effect at the Mairie, to the Prefect, and to the Académie. For every school, of course, there are conditions to fulfil concerning hygiene, safety and morals—not indeed very onerous conditions—and such schools are liable to be examined on these grounds, but an examination is a very rare occurrence. For primary and technical schools, there are also conditions concerning the teaching qualifications of the staff, qualifications which, however, are not of a very advanced order. In secondary education, even these qualifications are not obligatory.

In all the Écoles Libres there is, in theory, complete liberty as far as syllabuses, time-tables and methods are concerned. In

practice, since these schools present candidates for the examinations for the leaving certificate and the *baccalauréat*, they follow the official programme drawn up by the Ministry. In the Conseils Supérieurs de l'Éducation Nationale convened by the Minister to discuss matters of purely pedagogical interest such as syllabuses, time-tables, subjects, etc., there are representatives of the Écoles Libres, but in a ridiculously inadequate proportion. In short, Church and State may be said to ignore each other. This is an abnormal situation, and quite wrong. The State should exercise more control, and give substantial assistance.

The enormity of the cost of providing Catholic children with a Catholic education by Catholic teachers in a Catholic country will be seen from the following statistics (1947), for which I am indebted to Rev. Père Lefebvre, S.J.

	Number of Pupils		Cost. (Figures based on the Government's own estimate per head in the State Schools)
	State Schools	Écoles Libres	
PRIMARY .	4,500,000	1,200,000	3.7 milliards francs
SECONDARY .	380,000	322,000	2.7 milliards francs
TECHNICAL .	150,000	350,000	2.1 milliards francs
TOTALS .	5,030,000	1,872,000	8.5 milliards francs

These 8½ milliards represent only what the State itself would pay in teachers' salaries, according to the State's own valuation. To these must be added the costs borne in the case of State schools by the town and county councils—building, upkeep and repairs; lighting and heating; books and stationery; school meals and school camps. All these expenses amount to considerably more than 10 milliards. It is indeed a heart-breaking problem for the priests and bishops who strive, by every means in their power, to keep open their schools. In

the secondary schools the pupils are expected to contribute something towards the expenses, but these contributions do not even cover the cost of the teachers' salaries, which are on the same scale as those of the State teachers. There are, of course, many schools staffed by Religious, but the lay teachers also form a considerable body.

What is the quality of the teaching? Generally speaking, it can be said that the *Écoles Libres* normally obtain at the official examination a numerically greater proportion of successes than the State schools. I insist upon "numerically" rather than upon "a higher standard" because, as a result of financial stringency and shortage of teachers with the higher diplomas, the staff sometimes lack training. While their undoubted devotion partly makes up for this, and enables them to obtain a higher percentage of passes, it is not always the same as far as quality is concerned. The masters in the State schools are more highly trained professionally, but this does not mean that their quality as educators is in any way superior. There are numerous exceptions to this general statement, and in this connexion mention must be made of the *École Ste Geneviève* of Versailles. Here students, almost all of whom are from the *Écoles Libres*, are prepared for the *Grandes Écoles* (Naval, Polytechnic, Centrale, St Cyr, etc.). Their first-class results in the competitive entrance examinations prove the value of the teaching not only of the College itself, but also of the contributing Catholic schools.

The Catholic schools led the way in the reform of education, a task undertaken by the State itself in 1945. Before this date the *Écoles Libres* were much more enterprising in their application of "new" methods which are now being adopted throughout the State system : prominence given to sport, many-sided class-room activities, individual and team work, etc. Now the State, in its *VI^e* and *V^e* nouvelles, has advanced further in these reforms than the *Écoles Libres*, and for the same reason—greater resources. Without State aid, the *Écoles Libres* cannot hope to go as far as the State schools in the general extension of the new classes. But in its Infant Schools, and in certain *VI^e* and *V^e* nouvelles, by the progressive adoption of active methods, and above all in the sphere of true education

and self-discipline, the Catholic schools are making continual progress, and have nothing to learn from the State schools which, apart from the great and successful experiments now being carried on in the VI^e and V^e nouvelles, are still too narrowly traditional in outlook and method.

It is not too much to assert that, if the Écoles Libres received adequate financial aid from the State, they would attract the vast majority of the children of France—an appalling prospect for the governing classes, who so much fear this result that they are attempting to kill the Écoles Libres by slow starvation.

OSWALD LIVESEY.

PIONEERS OF SOCIAL WORK

I. FRÉDÉRIC OZANAM, APOSTLE OF CHARITY AND TRUTH

ONE of the most familiar manifestations of the perennial charitable work of the Church is surely the Society of St Vincent de Paul. It is one of the oldest of voluntary social agencies, and there can be scarcely a diocese in the world where the brothers of the Society are not a living, though unostentatious, witness to the compassion of Christ for the multitude. By its phenomenal growth, by its exquisite work, by the devotion of its members, by the encouragement and blessings bestowed on it by ecclesiastical authority, it is evident that the finger of God is in its work. Yet perhaps the most astonishing fact in its whole history is that of its foundation, wherein is exemplified the truth that God chooses the weak and humble to confound the strong. It was the outcome of the initiative of a layman, Frédéric Ozanam, who at the time of the meeting of the first Conference had just passed his twentieth birthday and was still a student at the École de Droit in Paris. He himself in later years deprecated the idea of calling him the founder and ascribed the foundation to providential

circumstances. Indeed he said: "I firmly believe that the most solid institutions are not those which man creates after his own fashion, with a deliberate purpose, and with elements of his own creation, but those which spring, as it were, from circumstances, and out of elements already existing."

The Paris to which Frédéric came as young man of eighteen in 1831 was suffering from the aftermath of the Revolution of the previous year. The Revolution which had made an end of the ancient monarchy and elevated Louis Philippe to an uneasy throne had begun and ended on the Paris barricades without a shot being fired in the provinces. The politicians saw in it the precedent of the English 1688, the intellectuals an opportunity to revolt against the anti-liberalism of the deposed Charles, the bourgeoisie was happy in that it had secured the position vacated by the aristocracy. The workers had not yet come into their heritage, although the lawyers, the circle of Saint-Simon, were already busy about their claim. Rationalism, having lost its throne in Notre Dame, had found a more permanent chair in the Sorbonne, where the young student would absorb a mixture of utopian political idealism and a superior contempt for Catholics as archaeological *laudatores temporis acti*. The Catholics themselves were divided into the many who indeed gave some justification to their opponents, and the few such as Lacordaire and Montalembert who were insistent that the Church could venture, without fear or distrust, on the vast ocean of democracy. They were in a minority and after the excommunication of the warm-hearted but stubborn Lamennais their influence diminished still further.

Ozanam had not been at the university very long before he realized the strong vein of anti-Catholicism in the professors and most of the student body, in fact he discovered to his dismay that he and three others were the only professed Christians in the whole School of Law. His faith had always been strong and his love for truth unfailing, and it was not long before he had joined forces with the other Catholic students to combat the professorial attacks on Revelation. Their motive was much more than mere defence, it was concerned with bearing witness to the fact that "one may be a Catholic and have common sense, that one may love liberty and religion at the same time". Disputations were carried on in classrooms and out of them, but more often than

not their dialectical triumphs were turned against them by their Saint-Simonian opponents who accused them of faith without works, words without deeds. "Some of our fellow students were Materialists, others Saint-Simonians, others Fourierists, others Deists. When we Catholics sought to call the attention of these erring brethren to the marvels of Christianity, they said to us, 'Yes, you have a right to speak of the past. In bygone days Christianity did indeed work wonders, but today Christianity is dead. And you, who boast of being Catholics, what do you do? What works can you show that prove your faith, and can claim to make us respect and acknowledge it?' And they were right; the reproach was but too well merited." To meet this taunt his mind turned to the practical works of charity, partly because of his awareness of the squalor and misery that abounded in Paris, partly because his own parents had been outstanding in their devoted practice of the corporal works of mercy, partly too because the only other possibility, that of politics, seemed to him far too remote. Consequently when he met with seven other companions who were willing to try this practical Christianity they decided that their work would be the service of God in the persons of the poor, by visiting them in their homes and helping them with money and food, as well as "the alms of good advice". This latter appealed particularly to the students, future doctors, future lawyers, future men of affairs, who saw in it perhaps (and who can blame them) an opportunity of serving an active apprenticeship which would be a welcome change from the abstract discipline of book and lecture. A beginning had been made, and truth was now clothed with the beauty of charitable action, because Ozanam and his companions from being the teachers of Christian truth had become the apostles of charity.

Gradually further conferences were founded throughout France, then in other European countries, and within twelve years the first conference of the New World was established at St Louis in the U.S.A. Of course there were the inevitable people, clerical and lay, who opposed, and Ozanam has left us a description of such as he found them at Lyons :

It is impossible to blind ourselves to the fact (he writes, that the Society has everywhere met with distrust. If at Lyon

it has escaped the censure of the ecclesiastical authorities, if even a few venerable priests have encouraged it, it has never ceased to be the object of vexations on the part of laymen, the big-wigs of orthodoxy, fathers of the Council in dress coat and chalk-stripe pants, doctors who lay down the law between the morning's paper and their business accounts; persons to whom whatever is new is unwelcome, and by whom everything emanating from Paris is assumed to be wicked.

The means of overcoming this he declared to be humility and simplicity, and he warned his disciples against all forms of selfishness, against the pharisaical spirit, against any stereotyped officialdom which would hamper the work of charity. Truly, as Cardinal Spellman said recently at the centenary celebrations of the first New York Conference of the Society:

The foundation of the Society of St Vincent de Paul is of vital spiritual importance in the modern history of the Church. The first Vincentians became torch-bearers in social work, caring for all the needs of the human person, but with a Christian philosophy of service and an effective appreciation of the primacy of the spiritual at all times, under all circumstances and in every endeavour.

At the time when the Society was founded the franchise in France was greatly restricted; only 166,000 out of a population of more than thirty millions enjoyed the vote. Ozanam could see no salvation in that direction, and in 1836 wrote to a friend:

The question which agitates the world today is not a question of *political forms*, but a *social* question. If it be the violent clash of opulence and poverty which is making the ground tremble beneath our feet, our duty, as Christians, is to throw ourselves between these irreconcilable enemies, and to induce one side to give, in order to fulfil the law, and the other to receive, as a benefit; to make one side cease to exact, and the other to refuse; to render equality as general as it is possible among men; to make voluntary community of possessions replace taxation and forced loans; to make charity accomplish what justice and law alone can never do.

This was a political position which he maintained throughout his life, and on the eve of the "violent clash" (the Revolution of 1848) he repeated: "It is a social question; do away with misery, Christianize the people, and you will make an end of revolutions." In Ozanam speaks the authentic Christian voice which, while adhering to certain immutable principles, must adapt itself to the political and social changes of its day and age. Hence he could write:

I have for the old royalty all the respect which one owes to a glorious invalid, but I would not lean on him because, with his wooden leg, he could not keep pace with the new generation. . . . I think that in every government the sacred principle of liberty should be admitted, and I believe that we may energetically defend this principle, and that we may raise our voice in stern and courageous accents to warn the authority which sacrifices instead of sacrificing itself. Speech is meant to be the dam which should be opposed to power.

Frédéric Ozanam became involved in these matters not as a mature professional man but as a student. He did not, as some people have alleged, reject completely the political sphere. He turned to charitable works because such was his heritage and his inclination, and because at the time when he was moved to action it was the form which was within reach. To a friend he wrote:

You and I are too young just now to take any part in the social struggle, but this does not compel us to remain idle in the midst of the world suffering and groaning around us. A preparatory way is open to us before trying to aid in the public good; we may do good to a few before regenerating France; we may succour a few of her poor sons. This is why I long to see all young men who have intelligence and heart united in some scheme of charity, that thus a vast and generous association for the relief of the poorer classes may be formed all over the country.

While he knew that he was not destined to an active political life, he was doubtful as to where his true vocation lay. From Paris he went to take the chair of Commercial Law at Lyons, his native city, where his course was a skilful blend of philosophy, literature

and the principles of law. He had not what one may call the casuist's approach to law and, as he himself said, had not the slightest intention of initiating his hearers "in the twofold scandal of the obscurity of laws and the contradictoriness of judgements". His friendship with Lacordaire, begun in Paris, had continued and he had followed with intense interest the project of Lacordaire to revive the Dominicans in France. For a time he was persuaded that perhaps his vocation lay in that direction and he had communicated his doubts to the newly professed Dominican in Rome. Their resolution came by way of a competitive examination for the *Agrégation de Littérature* which candidates for professorships were bound to undergo. As a result of this he was offered the position of Assistant Professor in the Chair of Foreign Literature. He accepted and the die was cast. His vocation was to teach and to write, by his teaching to influence the students at the heart of the intellectual life of France, the Sorbonne, and by his writings to play his part in the great philosophical and literary movement which was gathering momentum in the Church. Happily married he settled down to this, his life's work, in which the pressure of his intellectual pursuits were relieved only by faithfulness to the service of the poor.

Apart from his lectures he contributed to various Catholic reviews and even, in collaboration with Lacordaire, founded the short-lived *Ère Nouvelle* in 1848. In all this he was encouraged by Lacordaire who had written to him:

You must on no account lay aside your pen. Writing is a hard trade, no doubt, but the press has become too powerful for us to desert our post there. Let us write, not for glory, not for immortality, but for Jesus Christ. Let us crucify ourselves to our pen. . . . You have a nervous brilliant style, and solid erudition. I advise you strongly to go on working, and if I were the director of your conscience, I would lay it on you as an obligation.

The consequence of this was a steady stream of articles and a number of volumes which were a distinct contribution to learning, in particular his revival of interest in Dante. Even when he was sent off by his medical adviser to Italy with injunctions to rest, the chief result was a book on the Franciscan poets which

was at once a work of learning and of *pietas*. Continually, the visiting of the poor and attendance at the weekly meeting of the Conference went on. When he entered the home of a poor person he would doff his hat and with deference would salute them with the words: "I am your servant." He never tried to preach at them but would try to interest and cheer them, and if they came to see him at his house they were always shown immediately into his study. Such was his abounding charity that he looked on their service as a privilege. Nor would he discriminate. At one time when a Protestant congregation in Paris had collected a sum of money for charity they were unable to find anybody in immediate want. So, having heard of Ozanam, the Protestant clergyman gave him the money and left its disposal to his judgement. He handed the money in at a meeting of his Conference the same evening and was distressed to hear a discussion the upshot of which was that the greater part of the money should be given to the Catholic poor, as there were more of them, and the remainder to needy Protestant families. Intolerance of this kind moved him strongly, and jumping to his feet he cried out: "Gentlemen, if this proposal has the misfortune to be carried, if it be not distinctly understood that our members help the poor without reference to creed or country, I shall this moment return to the Protestants the alms they have entrusted to me, and I shall say, Take it back; we are not worthy of your confidence." He was human in his reactions to intolerance, he was human, too, in his flashes of wit. On the occasion of a visit to London he remarked of St Paul's that it was "an icy edifice which even Catholicism would have something to do to warm up." The poverty and destitution that he saw in London—his visit was at the time of the Great Exhibition—appalled and terrified him, the more so when contrasted with the parade of wealth in the Exhibition itself.

His health grew steadily worse, for he did not spare himself, although in his mind and in his approach to problems he preserved his youth. His high resolves, his untarnished idealism, his trust of others, all these remained unchanging from his early days. As the days of the Revolution approached he who was so much at one with the people redoubled his activity, feverishly attempting to redeem the time. In the *Ère Nouvelle*, for example, he addressed himself to the clergy:

Priests of France, do not be offended at the freedom of speech which a layman uses in appealing to your zeal as citizens. Mistrust yourselves, mistrust the habits and customs of a more peaceful period, and have less doubt of the power of your ministry and its popularity. It is true, and we recognize it proudly, that you love the poor of your parishes, that you welcome with charity the beggar who knocks at your door, and that you never keep him waiting when he calls you to his bedside. But the time is come for you to occupy yourselves with those other poor who do not beg, who live by their labour, and to whom the right of labour and the right of assistance will never be secured in such a manner as to guarantee them against need of help, of advice, of consolation. The time is come when you must go and seek those who do not send for you. . . . Do not be frightened when the wicked rich, irritated by your pleading, treat you as Communists. They treated St Bernard as a fanatic and a fool.

After a number of rallies, and time spent in Italy, his health became steadily worse until the last days which he spent at Marsilles, where he died on the feast of the Nativity of our Lady, 1853, prematurely burned out and burned up through his labours in the service of truth and of God's poor. In the twenty years that had gone by from the foundation of the St Vincent de Paul Society he had given many proofs that in the world of letters he was endowed with powers little less than that of genius. Yet the words of Lacordaire on charity make the most fitting epitaph:

There is a way of giving, a charm that distinguishes the benefit, a transparency that lets you look into the heart and love it, a something gentle, simple, a kindly anticipation that draws the whole being, and makes man prefer the spectacle of kindness to that even of genius.

JOHN FITZSIMONS

NOTES ON RECENT WORK

HISTORY¹

THE year 1948 marks the hundredth anniversary of one of the outstanding years in the history of the nineteenth century, "the year of Revolution" as it has been called by the historians. It was a year which seemed to symbolize the victory of liberal, constitutional and nationalist principles over the moribund remnants of legitimacy and the remains of the *ancien régime* which the Congress of Vienna, under the influence of Metternich, had sought to impose on the greater part of Europe. It is true that 1848 was "a turning point in history, at which history failed to turn", and that two years later the liberal movements all been either defeated or forced underground. Yet the nineteenth century saw the steady expansion of the liberal teaching into almost every sphere of human life. The period 1848-1870 is the heyday of liberalism with the triumph of free trade and the doctrine of *laissez-faire*. If 1848 saw the publication of the *Communist Manifesto*, a tiny cloud on the liberal horizon, we should remember that 1859 witnessed the publication of two great liberal texts, Darwin's *Origin of Species* and J. S. Mill's essay on *Liberty*. Evolution, progress, freedom of thought, freedom of conscience, toleration, emancipation from every hindrance, were the ideas of the liberal age of optimism and the pursuit of progress.

As we look back on the century, it is easier, in a more objective spirit, to say that liberalism contained in itself the seeds of its own destruction. Pope Leo XIII, with almost prophetic foresight, declared in 1888 that to make each man a law unto himself would mean inevitably the overriding of reason by emotion and passion, and the dread alternatives for human society of either chaos or the tyranny of force. Dictatorship and the totalitarian state are implicit in much of

¹ *The Church and the Nineteenth Century*. By Raymond Corrigan, S.J. Demy 8vo. pp. xvii + 326. (Bruce Publishing Co. \$3.25.) *A Generation of Materialism 1871-1900*. By Carlton J. H. Hayes. Demy 8vo. pp. xii + 390. (Harper and Bros., New York. \$4.00.) *The Age of Revolution*. By J. J. Saunders, M.A. Demy 8vo. pp. 200. (Hutchinson and Co. Ltd. 18s.)

the liberal doctrine, even though the implication may have been hidden from the optimistic liberals of the mid-nineteenth century.

Two remarkable books on this subject have been published in America. If neither of them is, strictly speaking, a new publication (Fr Corrigan's book was published in 1938 and Professor Carlton Hayes' in 1941) they are both sufficiently recent to merit some comment in this country.

We are really surprisingly short of good text-books in English on the history of the Church in modern times. Dr MacCaffrey's *History of the Church in the Nineteenth Century* is still a solid stand-by, and Dr Joseph Schmidlin's great work on the Papacy in the Modern Age is being translated at least into French. But we have no small synthesis in the compass of one volume. In that sense Fr Corrigan's book supplies a very real need. It is written in a simple engaging style, clearly and definitely expressed, with useful marginal sub-titles and very helpful illustrations. He begins with a survey of the century, recounting briefly, not only the catalogue of great errors but also the personalities of the Popes. He surveys most usefully the Catholic revival, especially in France after Napoleon, and has a very useful chapter on Catholic liberalism in France and Germany, and a good short chapter on England. The bulk of the book is, quite naturally, taken up with the work of Pope Pius IX and Pope Leo XIII. Fr Corrigan discusses the publication of the *Syllabus* in 1864 and shows the sense in which most of the propositions must be understood, though he does not actually quote the context of any of them. His treatment of the *Kulturkampf* in Germany and the *Ralliement* in France is marked by objective treatment and temperate judgement. Perhaps the best part of the book is the synthesis of Leo XIII's positive contribution to the age in the working out of a Christian alternative to the liberal teaching. He discusses the great Encyclicals under three headings: Intellectual and Political, Social, and Spiritual.

Professor Carlton Hayes' book is one of a series of twenty volumes under the title *The Rise of Modern Europe*, edited by Professor William L. Langer of Harvard University. For a book in such a series, it is a remarkable achievement, packed with

detailed information yet never overloaded, and full of the most acute, and at times profound, appraisal of the achievements and the weaknesses of an age which began to see the road along which liberalism was leading and the steady approach of collectivism, not only in legislation but in almost all modes of thought and life. In each closely-condensed chapter Professor Hayes has provided a most valuable survey of the last thirty years of the nineteenth century. He discusses almost every aspect of human activity in Europe during the period, not only political and military, but in the realms of medicine, science, psychology, religion and art. He sums up admirably, but all too briefly, the significance of the work of Pope Leo XIII, and traces in a way uncommon to most historians of the period, what he describes as "the seed-time of totalitarian nationalism". The last section of the last chapter is entitled "The Lurking Nemesis", and points to the grim possibilities which were already apparent at the dawning of the twentieth century. Belloc said that most of the books on the shelves of the Bodleian were written by dons against the Catholic Church. Here, in a popular American series, is a book which adopts the Catholic view of what Fisher called "the Liberal experiment", and shows not only its idealism and its triumphs in the material order, but especially its spiritual weakness and the source of its inevitable decay.

Professor Hayes achieves his triumph because he is aware of the Catholic Church and what it stands for in the history of Europe. Mr Saunders has written a less detailed and somewhat less critical study of European history since 1815. He has not the same grasp of either the position of the Church or the fundamental weaknesses of the liberal philosophy. He has, however, written a very valuable survey of the century with its changing moods of romanticism, nationalist democracy and eventually bellicose nationalism. Mr Saunders is perhaps at his best in the third chapter of his book which is entitled "Armageddon and After". He shows clearly enough how the War of 1914-1918 tended to emphasize the evil of nationalism which had been one of its most potent causes. He recounts briefly yet, on the whole, objectively, the rise of dictatorship in Russia, Italy and Germany. And it is significant that one

of the sections of this chapter is headed "The Passing of Liberalism". "Liberalism," he writes, "was slain by the democratic masses which it had itself set in motion . . . the democracy of the masses ended, as many had foretold, in the despotism of the dictator, for Ortega's 'mass-man', despising ballot-boxes and party politicians, marched in uniform behind the Leader who was to him the embodiment of the State. All the immense resources of modern science and technique were utilized to create a totalitarian society, terrifying in its completeness. 'The State,' it has been said, 'is steadily annexing all the territory that was formerly the domain of individual freedom; it has already taken more than anyone would have conceived possible a century ago. It has taken economics, it has taken science, it has taken ethics.' Religion alone may impose a barrier: in the words of Karl Barth, 'Theology and the Church are the natural frontiers of everything—even of the Totalitarian State.' But the secularization of European Society has been proceeding steadily since the Renaissance; the authority of the Church has diminished, and in Soviet Russia has been extinguished, and the new ideals of the authoritarian regimes are in danger of replacing those of Christianity."

That, in fact, is the note sounded by these three books. It is the note of disillusionment for the liberals who had set such store on the possibility of human perfection and human self-sufficiency. It is a note, too, of warning for Catholics and for all who have preserved an "other-worldly" philosophy of life. We are faced by the growth of what Berdyaev calls "the religion of the kingdom of this world, the last final denial of the other world, of every kind of spirituality". The field, in fact, is being set for the great battle which has slowly been preparing for the last century, the battle between the Church and materialism, for the civilization of Europe.

ANDREW BECK, A. A.

QUESTIONS AND ANSWERS

OCCULT IMPEDIMENT OF CRIME

A priest when interviewing a Catholic widower who was engaged to a Protestant lady discovered the impediment of "crimen, neutro patrans". He was about to mention this impediment on the mixed marriage petition form, when he was told by a priest friend that the dispensation from the occult impediment must be asked separately, and fictitious names used. The dispensation from crime was duly granted, and as it was not granted "in foro sacramentali", the priest thought he was bound to send the names, after the marriage, to the Ordinary for entry in the secret archives. But his friend again disagreed, saying that it would be wrong to do this in the case of an occult defamatory impediment. Would you kindly say what should the priest have done in the case? (V. F.).

REPLY

Canon 202, §2. Potestas collata pro foro interno exerceri potest etiam in foro interno extra-sacramentali, nisi sacramentale exigatur.

Canon 1031, §2. Detecto impedimento certo: 1. si impedimentum sit occultum, parochus . . . rem deferat, reticens nomina, ad loci Ordinarium vel ad Sacram Poenitentiarium.

Canon 1047. Nisi aliud ferat S. Poenitentiarie rescriptum, dispensatio in foro interno non sacramentali concessa super impedimento occulto, adnotetur in libro diligenter in secreto Curiae archivo de quo in can. 379 asservando, nec alia dispensatio pro foro externo est necessaria, etsi postea occultum impedimentum publicum evaserit; sed est necessaria, si dispensatio concessa fuerat in foro interno sacramentali.

(i.) The difference between "public" and "occult" is a well-established difficulty both for impediments and other laws.¹ It is evident that in some instances, as in the latter part of

¹ Cf. *Apollinaris*, 1936, p. 243; *Angelicum*, 1945, p. 40.

canon 1075.1, the impediment is certainly public, and the dispensation will be obtained for the external forum like any other; the books give the formula for application in such cases.¹

It is equally clear that, from the nature of the impediment, it will usually be occult in every sense of the word, as well as being defamatory to the parties concerned. If the priest hears of it as the confessor of parties about to be married, he will as a matter of course seek a dispensation using fictitious names, unless he is able to dispense it himself by using the powers he possesses from canons 1043-1045.² The parish priest making the pre-matrimonial investigations is bound to inquire about this impediment, if he suspects its existence, as directed by *S.C. Sacram.*, 29 June, 1941, *Alleg.* I, 9, and he will send the parties to a confessor if it is wholly occult and defamatory, or deal with it himself exactly as a confessor would.

(ii.) The difficulty arises when the circumstances of the impediment are such that, though at the moment occult, it is likely to become publicly known at some future time. For there is no record of a dispensation granted in the confessional, and in the external forum the Church must regard the marriage as invalid owing to an undispensed diriment impediment; even with the penitent's permission to speak the confessor is *incapax* as a witness from canon 1757, §3, 2.³ This very undesirable, dangerous, and unnecessary conflict between the internal and the external forum is met by the procedure of canon 1047. If the facts are likely to become publicly known, it is for the priest, whether acting as confessor or not,⁴ to urge the parties to seek dispensation in the internal non-sacramental forum with all the safeguards of secrecy provided for in the law. If the parties are unwilling, the priest will apply for the dispensation in the sacramental forum, with fictitious names, outlining the circumstances of a feared divulgation of the impediment, and the bishop will grant the petition or not according to his discretion. Episcopal quinquennial faculties usually cover the occult impediment of crime, and permit its dispensation

¹ Mothon, *Formulaire*, p. 353.

² Cf. *THE CLERGY REVIEW*, 1943, XXIII, p. 514.

³ Previous to the formulation of the clear rule in canon 1047, a confessor's testimony used to be accepted. Cf. *Ephemerides Theologicae Lovanienses*, 1925, p. 54.

⁴ Cappello, *De Matrimonio*, §238.

to be either in the sacramental or non-sacramental internal forum.¹ The parties should be urged to adopt this method, but only when there is a prospect of the impediment becoming publicly known, for the necessary secrecy will be securely maintained: application may be made to the Sacred Penitentiary, and the registration entered in its own secret archive, if for any reason it is undesirable to approach the local Ordinary.²

(iii.) The problem and the difference of opinion in the above question has arisen, it appears, because the priest was not clear in his own mind, at the time of sending the petition, whether it was being sought in the sacramental or the non-sacramental forum. A decision should have been made on this point from the outset, and if it was in the sacramental forum the procedure is described in (i). If for the non-sacramental forum, Heylen recommends that the real names of the parties should appear in the petition,³ but canon 1031.2 has "*reticens nomina*" without any distinction, and many commentators assume that names will never be mentioned in the petition. We think it best not to mention them, but the petition should at least make it clear that the dispensation is being sought in the non-sacramental forum.⁴

When the rescript granting the petition is received, the directions may be that the faculty is to be used only in the act of confession, or there may be other indications that it is solely for the sacramental forum, in which case the situation is that dealt with in (i).⁵

We have not discovered any formula of rescript granting a dispensation in the internal non-sacramental forum. In the above question it seems that it was of this character, and the recipient has no option except to obey the terms of canon 1047; the words *nisi aliud*, etc., refer to registration in the secret archive of the Sacred Penitentiary.

¹ Cf. formula in Beste, *Introductio*, p. 1003.

² Cappello, *De Matrimonio*, §242, 4.

³ *De Matrimonio*, p. 682.

⁴ De Smet, *Praxis Matrimonialis*, §45.

⁵ Cf. a list of clauses likely to occur in Heylen, *De Matrimonio*, p. 696.

CONTRACEPTION AND NON-CONSUMMATION

It appears from all the manuals that intercourse with contraceptives is not consummation of marriage. Does not this interpretation put, as it were, a premium on sinful behaviour, since the parties may seek a papal dissolution of marriage which is not consummated? (E. W.)

REPLY

S.C. Sacram., 7 May, 1923, n. 11 (*A.A.S.*, XV, p. 389):
§1. Si ex supplici libello oratoris, vel ex causae instructione iam inchoata, vel ex aliis investigationibus iuxta n. 9, constiterit, matrimonii consummationem coniuges omnimode devitasse ex detestabili onanismi vitio, tunc orator vel uterque coniux, si hi concorditer dispensationem petant, sunt monendi, causam non posse institui vel ad ulteriora produci.

§2. Quod si orator significet se criminis nullimodo fuisse participem, sed depravatos alterius coniugis mores passum esse, aut, etiamsi fateatur se non esse innoxium, ostendat tamen hodie res eo devenisse ut coniugalis consortii instauratio non sit possibilis, ac sincere sit facti poenitens, et serio promittat se in altero coniugio forte inituro huiusmodi nefando facinori nullimodo operam esse daturum, tunc iudex rem deferat ad H. S. C.

Canon 1015, §1: . . . *consummatum*, si inter coniuges locum habuerit coniugalis actus, ad quem natura sua ordinatur contractus matrimonialis et quo coniuges fiunt una caro.

The description of consummation of marriage in canon 1015, §1, and 1081, §2, "actus per se aptos ad prolis generationem", is given more explicitly by the canonists as "actio qua vir verum semen modo naturali effundit in vaginam mulieris."¹ Contraceptive intercourse, whether with the aid of instruments or not, clearly falls short of this definition and is not consummation of marriage.

It must be observed that, unlike those who seek to get a

¹ Wernz-Vidal, V, §218.

marriage declared null by an ecclesiastical court, parties who have not consummated their marriage have no right to a papal dissolution, even though their proof of non-consummation is certain, and no immoral actions have taken place. It is a favour which the Holy See may grant for grave reasons, and more often than not it is a method employed in cases of alleged impotence which cannot be settled as such. The granting of this favour to parties whose non-consummation of marriage is admittedly due to contraceptive practices is extremely rare. It is not possible when contraceptive devices are employed after natural intercourse, since the marriage is then consummated. Though possible in other cases, it is not usual even in the circumstances of n. 11, §2 of the 1923 decree,¹ but we have no information as to the number of these exceptional cases which succeed in securing a papal dissolution.

There remains the objection that, no matter how rare the successful cases may be, the possibility of obtaining a papal dissolution is, in these circumstances, a premium on sinful behaviour. The reply must be that the same may be said of all nullity causes due to fault of the petitioners,² and there may exist, nevertheless, the gravest reasons for conceding to them, after repentance, the legal remedy.

CONDITIONAL BAPTISM OF CONVERTS

Why is the year 1773 mentioned in *I Westm.* Dec. xvi, which decreed that all persons born since that date must be baptized conditionally unless the validity of their heretical baptism was certain? (H.)

REPLY

I Westm. Dec. xiii, 7: Cum magis invaluerint causae quae animos vicariorum apostolicorum, ineunte hoc saeculo, impulerunt, ut decernerent, omnes post annum 1773 natos, et inter protestantes baptizatos, conversos ad fidem, esse bap-

¹ Cf. *The Jurist*, 1941, I, p. 216.

² Cf. *THE CLERGY REVIEW*, 1946, XXVI, p. 660.

tizandos sub conditione, hanc regulam absolute innovamus. . . .

Facultates et Observanda in Districtu Londiniensi (n. d.) n. vi: Quamquam fide certum, est, baptismum ab Haereticis rite collatum validum esse, tamen quoniam jam plures Acatolici, et in libris scriptis et in concionibus, praesertim a triginta abhinc annis, baptismi necessitatem negarunt; et quoniam aliunde certum est, eos hoc sacramentum vel omnino negligere vel non rite administrare (aquam enim saepe ita aspergunt ut lotio debita non fiat, aut verborum formam immutant); idcirco ii, qui ab Acatolicis baptizati sunt intra dictum tempus, scilicet ab anno 1773, et ad Ecclesiam Catholicam ex aliqua secta vel iam transierunt vel dehinc convenerint (nisi constet manifeste eos fuisse rite ac debite baptizatos), baptizentur sub conditione . . . (signed) Gulielmus Acanthensis, Joannis Centuriensis, Greg. Gulielmus Telmessensis, Joannes Castabalensis.

The second document, unfortunately not dated, is the formula of faculties and a commentary thereon, as issued to the clergy at the time. The date is evidently about 1803, "ineunte hoc saeculo" as the Council states in 1852.

In the course of the eighteenth century religious indifference and rationalism were widespread in the Anglican Church, and baptism came to be regarded as a thing of little importance, until the Christian doctrine was re-asserted during the Oxford Movement in Tracts 67, 68, 69. Assembled in 1852, the Council no doubt had in mind the Gorham judgement of two years previously which caused so great a stir in orthodox Anglican circles and led to the conversion of Cardinal Manning.¹

The editor would welcome any information about the choice of date. It occurs to us that the VV.AA. selected it, perhaps, because in 1773 Theophilus Lindsey seceded from the Anglican communion and organized the first Unitarian congregation in London, the Essex Street chapel.

Theologically, the anxiety of the VV.AA., and later of the Fathers of the First Westminster Council, is well justified, since even the use of valid matter and form by heretics requires in addition, for validity, the intention of doing what the Church does, a general intention which is adequate provided the minister does not destroy it by some explicit contrary intention.

¹ Cf. *Dict. Théol. Catholique*, II, col. 329.

CLERICAL MANAGEMENT OF PILGRIMAGE

Am I correct in holding that the law which forbids clerics to run a business forbids a priest to run a pilgrimage. It is known as "Father A.B.'s Pilgrimage to X", and the priest is not only its spiritual director but its general manager, though he employs a travel agency to arrange details. (H.)

REPLY

Canon 142: Prohibentur clerici per se vel per alios negotiationem aut mercaturam exercere sive in propriam sive in aliorum utilitatem.

S.C. Conc., 11 February, 1936; *A.A.S.*, XXVIII, p. 167:
 2. Ius pias peregrinationes promovendi easque moderandi ad legitimam Auctoritatem ecclesiasticam unice spectat. . . .
 3. Eiusdem Auctoritatis ecclesiasticae cura erit ut quaevis pia peregrinatio paretur et ducatur sub moderatione delectorum virorum; nec desit unquam vir ecclesiasticus qui munere fungatur moderatoris spiritualis. . . . 5. Qui de clero sive saeculari sive religioso sunt in iis quae spectant harum peregrinationum apparatus technicum qui dicitur, ne se immisceant, cum ea dignitatem ecclesiasticam minus deceant. Committendum igitur erit hoc munus viris laicis . . . advigilante Auctoritate ecclesiastica. . . .

Even though it is established that the priest is making some profit from the management of a pilgrimage, it does not necessarily follow that this occupation is forbidden by the law which forbids business to priests. The above direction of the Holy See, however, covers a situation which might be held not to come within the law of canon 142.

"Father A.B.'s Pilgrimage to X" could mean that he is leading it as its spiritual director, which is not only permitted but expressly required by the Sacred Congregation. If, in addition to being its spiritual director, he is also responsible for the hotel and travel arrangements, which he negotiates through a travel agency, the practice is clearly forbidden since 1936. The most that he could lawfully do, with a proper commission from ecclesiastical authority, e.g. the Ordinary, in addition to

the spiritual direction of the pilgrimage, is to exercise control over the lay persons directing the technical or temporal side of the pilgrimage, lest they conduct it in a manner unbefitting a religious act.

PAULINE PRIVILEGE INOPERATIVE

"A" and "B", both unbaptized, marry validly, and they are divorced. "B" later becomes a Catholic but refuses to cohabit with "A", as in the case discussed in this REVIEW, 1947, XXVII, p. 267, and elects to live a celibate life. "A" is now anxious to become a Catholic and wishes to continue with the partner to his second marriage. Is this possible? (T.)

REPLY

Canon 1126: *Vinculum prioris coniugii, in infidelitate contracti, tunc tantum solvitur, cum pars fidelis reapse novas nuptias iniverit.*

Under the Pauline privilege, "A" whilst he remains unbaptized is not free to marry again until his marriage contracted in infidelity has been dissolved by the marriage of "B". But we can see no radical reason why this legitimate marriage, since it is not *ratum*, could not be dissolved by the Holy See¹ if the party to the second (attempted) marriage is a Catholic and desires its revalidation.

Once "A" is baptized there can no longer be any question of using the Pauline privilege, for the baptism of both parties makes their marriage *ratum*.² But until this ratified marriage has been consummated subsequent to its ratification, it is not absolutely indissoluble and a petition could be properly directed to the Holy See for its dissolution.³

ENTHRONEMENT OF THE SACRED HEART

What is the formula, if any, which must be used for the purpose of gaining the indulgences attached to this pious practice? (F. W.)

¹ Cf. THE CLERGY REVIEW, 1940, XVIII, p. 263.

² THE CLERGY REVIEW, 1946, XXVI, p. 154.

³ Cf. *Periodica*, 1925, XIV, p. 72.

REPLY

S. Poenit., 1 March, 1918; *A.A.S.*, 1918, X, p. 154: I. Utrum ad lucrandas indulgentias piae praxi annexas, necessario in singulis domis, familiae SS. Cordis Iesu per sacerdotem consecrari debeant, an liceat, adunatis familiis, caeremoniam in ecclesia instituere, ubi cum maiore sollemnitate et devotione res agitur? *Resp.* Affirmative ad primam partem, negative ad secundam.

2. Quando iudicandum sit sacerdotem adesse non posse, ita ut imago SS. Cordis Iesu, prius benedicta, ab aliqua persona saeculari collocari et formula consecrationis recitari possit? *Resp.* Iudicium de hac re prudenti iudicio Ordinarii loci remittitur.

3. Utrum ad lucrandas indulgentias piae praxi annexas requiratur ut consecrationis formula, Rescripto diei 19 maii 1908 stabilita, adhibeatur. *Resp.* Affirmative.

This popular pious practice was started in Peru in 1907 by Fr Matteo Crawley Boevey, a religious of the (Picpus) Congregation of the Sacred Hearts of Jesus and Mary. It quickly spread through South America to Europe and to the whole world, and was indulged by Pius X and later Pontiffs.¹

Though it appears that, before 1918, no special formula of prayer was imposed for use at this ceremony of enthronement, it is now clear from *S. Poenit.*, 1 March, 1918, that for gaining the indulgences the formula there indicated must be used. It is the prayer printed in *Preces et Pia Opera*, n. 655; in the local appendix to rituals, such as the *Roman Ritual*, Tournai, 1935, or *The Pocket Ritual*, Burns Oates, 1930; and in this REVIEW, 1943, XXIII, p. 285. The prayer begins "Most Sacred Heart of Jesus" and ends "Hail, Sacred Heart of Jesus, or King and Father".

The additional prayers, found in many of the books, are fittingly recited after the representation of the Sacred Heart has been installed, but they are not necessary for gaining the indulgences.

The rite presupposes that the picture or image is first blessed, and the form given is taken from the *Roman Ritual*, Tit. viii,

¹ Cf. *La Documentation Catholique*, 1923, p. 911.

cap. xxv. There is no indulgence attached to this liturgical formula as such, but it seems to us that either this or some other formula of priestly blessing must, for gaining the indulgences, precede the recitation of the prayer "Most Sacred Heart of Jesus". *Preces et Pia Opera* does not, indeed, name a previous explicit ritual blessing, and speaks simply of the prayer being recited on the day of the family's consecration to the Sacred Heart; but since this consecration is identical with the enthronement, the prayer as an indulgenced formula seems to require the previous priestly blessing of the representation of the Sacred Heart.

Accordingly, in the useful collection of pious practices edited by Schrevel and Legrand¹ the conditions for the enthronement of the Sacred Heart are summarized as follows: 1. Ut inthronizatio fit *domi*. 2. Ut imago SS. Cordis benedicatur a sacerdote et ab eodem, quantum fieri potest, collocetur in loco honorifico domus. 3. Ut sacerdos recitet formulam consecrationis domus, approbatam et indulgentiis ditatam rescripto 19 Maii, 1908.

E. J. M.

ROMAN DOCUMENTS

CANONIZATION OF GRIGNION DE MONTFORT

(1) IN SOLLEMNI CANONIZATIONE

BEATI LUDOVICI MARIAE GRIGNION DE MONTFORT, CONFESSORIS, DIE XX MENSIS IULII A. MCMXLVII, IN VATICANA BASILICA PERACTA (A.A.S., 1947, XXXIX, p. 329).

Antequam Summus Pontifex decretoriam ferret sententiam, qua B. Ludovicus M. Grignon de Montfort sanctitudinis corona decoratus fuit, Revm̃us D. Antonius Bacci, ab Epistulis ad Principes, ipsius Pontificis nomine haec verba fecit :

Gallia laetetur, sanctorum virorum sanctarumque mulierum feracissima tellus; nec minore afficiatur gaudio Catholica Ecclesia,

¹ *Florilegium*, Bruges, 1933.

quandoquidem Augustus Pontifex iam in eo est ut B. Ludovicum M. Grignon de Montfort, praeclarum virtutum omnium decus, sanctitudinis fulgoribus exornet.

Nos vero, dum eventus huius faustitate permoti experimur caelestium pulchritudinem rerum humanas omnes evincere amplitudines, humanasque voluptates in immensum superare, huius Beati Caelitis vestigiis insistere volenti firmoque animo polliceamur.

Tum Beatissimus Pater, in Cathedra sedens, sic definivit :

Ad honorem Sanctae et Individuae Trinitatis, ad exaltationem Fidei Catholicae et Christianae Religionis augmentum, auctoritate Domini Nostri Iesu Christi, Beatorum Apostolorum Petri et Pauli ac Nostra, matura deliberatione praehabita et divina ope saepius implorata, ac de Venerabilium Fratrum Nostrorum Sanctae Romanae Ecclesiae Cardinalium, Patriarcharum, Archiepiscoporum, et Episcoporum in Urbe existentium consilio, Beatum Ludovicum Mariam Grignon de Montfort, confessorem, Sanctum esse decernimus et definimus, ac Sanctorum Catalogo adscribimus, statuentes ab Ecclesia Universali illius memoriam quolibet anno die eius natali, nempe die vigesima octava aprilis, pia devotione recolere debere. In nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti. Amen.

HOMILIA SANCTISSIMI DOMINI NOSTRI

VENERABILES FRATRES, DILECTI FILII,

Cum Ludovicus Maria Grignon de Montfort, quem nuper, Superni Numinis adspirante gratia, sanctitatis honoribus decoravimus, almam hanc Urbem petisset, ut Beati Petri sepulcrum pientissimo veneraretur animo, a Decessore Nostro fel. rec. Clemente XI didicit se non ad exteras gentes, ut optabat, evangelicae veritatis praeconem destinari, sed potius ad christianos mores in patria sua feliciter redintegrandos.

Quamobrem adhortationi huic libentissime obtemperans, Galliam repetiit, ac per totius suae vitae cursum nihil reliqui fecit ut suscepto a Pontifice Maximo invitamento ac consilio actiuosa alacritate responderet. Omnes Nationis suae regiones, nec semel dumtaxat, pedes plerumque peragravit; urbes, oppida, castella ac vel solitarios viculos apostolicus peregrinus adivit; et quocumque divinae veritatis nuntius virtutisque excitator studiosissimus pervenit, inibi auspiciatissima quaedam christianae vitae renovatio habita est; discordiae

sedatae, discidia composita, odia restincta sunt; ac fides expectata revixit, caritas uberrimos edidit salutaresque fructus.

Qui passim serpebant errores, saepenumero veritatis fucati specie, eum habuerunt oppugnatorem strenuum atque indefessum; quae vero pietatis formae minus rectae vulgabatur atque interdum etiam ab Ecclesiae praeceptis et a sanctorum virorum normis exemplisque alienae, eis acerrime obstitit; atque adeo id pro viribus obtinuit, ut catholicae doctrinae integritas servaretur incolumis, ac Catholica Religio non modo in mentibus refulgeret, sed in privatos etiam publicosque mores salubriter influeret.

Quod autem christianae perfectionis institutum ipse susceperat, atque ad extremum usque vitae halitum provexit, illud utrique ab se conditae Religiosae Sodalitati veluti sacra hereditate reliquit. Quae quidem Sodalitates si diligenter, ut faciunt, eius vestigia persequi enituntur, si eius potissimum erga Deum ac proximos caritatem aemulantur, si flagrantem, ut ipse, in Virginem Deiparam pietatem colunt, eiusque animi demissionem, evangelicae paupertatis amorem atque impensum precandi studium imitantur, tum procul dubio, ut legifer pater ac conditor, suae ceterorumque saluti optime consulere possunt.

Ad id efficiendum religiosam eius subolem adhortari, hac eventus faustitate, supervacaneum ducimus; res enim ipsae loquuntur. Placet potius capitulatim breviterque declarare quo modo ipse potuerit tam ingentem hominum multitudinem ad divinum reducere Redemptorem, tot itinera indefatigabilis facere, tot rerum hominumque asperitates victor superare, ac tot praesertim obfirmatos in vitiis animos ad admissorum paenitentiam et ad frugem bonam revocare.

Haec omnia, Venerabiles Fratres ac dilecti filii, haud difficulter intelleguntur, si incensissimus eius consideratur erga Christum amor, eiusque flagrans, solida ac recta perspicitur in Dei Genitricem pietas. Deus ei omnia erat; quamobrem nihil antiquius habebat, nihil suavius ac dulcius, quam eum in cunctis cernere rebus, in cunctis cognoscere, adamare; eiusque cupiebat exsequendae voluntati augendaeque gloriae se dedere totum. Cum autem ad populum concionabatur, quae intus ardebat caritas, quasi sententiarum luminibus imaginumque fulgurationibus ita renidebat, ut omnes quodam impetu ad se traheret; eosdemque, sibi devinctos, ex erroribus ad veritatem, ex vitiis ad paenitentiam, ex indiligentia rerumque caelestium taedio ad salutarem ardorem impensumque virtutis sectandae studium revocaret ac quodammodo compelleret.

Non igitur ii tantum, qui in conditas ab eo Religiosas Sodalitates adsciti sunt, multum multumque habent, quod addiscant atque imi-

tentur, sed christiani etiam omnes, hoc praesertim tempore, dum catholica languescit fides, dum mores iacent, vel pessumdantur, et dum, gravi cum communi detrimento, passim discordiae grassantur; neque eas, ut addecet, officium frenat ac continet, vel caritas temperat, componit, moderatur.

Redeat, utinam, omnium ante oculos omniumque in mentes fulgens ac suavissima Sancti huius Caelitis imago, iterumque doceat homines non terrae esse sed caelo natos; atque adeo eos ad christiana sequenda praecepta, ad fraternam adipiscendam concordiam, ad eam denique virtutem potiundam excitet, qua exornati aliquando poterunt, divina adspirante iuvanteque gratia, sempiterna in caelis beatitate perfrui. Amen.

(2) ALLOCUTIO

(*ibid.* p. 412)

(omitted) . . . Le grand ressort de tout son ministère apostolique, son grand secret pour attirer les âmes et les donner à Jésus, c'est la dévotion à Marie. Sur elle il fonde toute son action: en elle est toute son assurance, et il ne pouvait trouver arme plus efficace à son époque. A l'austérité sans joie, à la sombre terreur, à l'orgueilleuse dépression du jansénisme, il oppose l'amour filial, confiant, ardent, expansif et effectif du dévot serviteur de Marie, envers celle qui est le refuge des pécheurs, la Mère de la divine Grâce, notre vie, notre douceur, notre espérance. Notre avocate aussi; avocate qui placée entre Dieu et le pécheur est toute occupée à invoquer la clémence du juge pour fléchir sa justice, à toucher le cœur du coupable pour vaincre son obstination. Dans sa conviction et son expérience de ce rôle de Marie, le missionnaire déclarait avec sa pittoresque simplicité que "jamais pécheur ne lui a résisté, une fois qu'il lui a mis la main au collet avec son rosaire".

Encore faut-il qu'il s'agisse d'une dévotion sincère et loyale. Et l'auteur du "Traité de la vraie dévotion à la Sainte Vierge" distingue en traits précis celle-ci d'une fausse dévotion plus ou moins superstitieuse, qui s'autoriserait de quelques pratiques extérieures ou de quelques sentiments superficiels pour vivre à sa guise et demeurer dans le péché comptant sur une grâce miraculeuse de la dernière heure.

La vraie dévotion, celle de la tradition, celle de l'Eglise, celle, dirions-Nous, du bon sens chrétien et catholique, tend essentiellement vers l'union à Jésus, sous la conduite de Marie. Forme et pratique de cette dévotion peuvent varier suivant les temps, les lieux, les inclinations personnelles. Dans les limites de la doctrine saine et sûre, de

l'orthodoxie et de la dignité du culte, l'Eglise laisse à ses enfants une juste marge de liberté. Elle a d'ailleurs conscience que la vraie et parfaite dévotion envers la Sainte Vierge n'est point tellement liée à ces modalités qu'aucune d'elles puisse en revendiquer le monopole.

Et voilà pourquoi, chers fils et chères filles, Nous souhaitons ardemment que, par dessus les manifestations variées de la piété envers la Mère de Dieu, Mère des hommes, vous puissiez tous, dans le trésor des écrits et des exemples de notre saint, ce qui a fait le fond de sa dévotion mariale : sa ferme conviction de la très puissante intercession de Marie, sa volonté résolue d'imiter autant que possible les vertus de la Vierge des vierges, l'ardeur véhémence de son amour pour elle et pour Jésus.

Avec l'intime confiance que la Reine des cœurs vous obtiendra de l'Auteur de tout bien cette triple faveur, Nous vous donnons en gage, à vous, à tous ceux qui se recommandent du patronage de saint Louis-Marie Grignon de Montfort et qui l'invoquent en union avec vous, Notre Bénédiction Apostolique.

REPLIES OF THE CODEX COMMISSION

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS

RESPONSA AD PROPOSITA DUBIA (A.A.S., 1947, XXXIX, p. 373.)

Em̃i Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula :

A

I.—*De temporis supputatione*

D. I. An, electo uno temporis supputandi modo, hic, vi can. 33 § 1, in actionibus formaliter diversis, mutari possit.

D. II. An tres Missae celebratae nocte Nativitatis Domini sint actiones formaliter diversae.

R.—*Ad I.* Affirmative. *Ad II.* Negative.

II.—*De appellatione Defensoris vinculi matrimonialis*

D.—An, provocante Defensore vinculi, vi can. 1987, contra secundam sententiam, quae matrimonii nullitatem confirmaverit, ad

tertiam instantiam, Defensor vinculi ulterioris istius instantiae, etsi agatur se tribunali apostolico, interpositam appellationem, pro sua conscientia, deserere possit, ita ut tribunal, in casu, nequeat Defensori vinculi appellationem deserenti eiusdem prosecutionem imponere.

R.—Affirmative.

Datum Romae, e Civitate Vaticana, die 29 Maii anno 1947.

B

I—*De recurso ad Sanctam Sedem per Legatum Romani Pontificis*

D.—An clausula can. 81 “nisi difficilis sit recursus ad Sanctam Sedem” obtineat quoties Ordinarii facile recurrere possunt ad Legatum Romani Pontificis in regione, qui cum eadem Sancta Sede communicat.

R.—Negative.

II—*De duello*

D.—An, in iis locis in quibus sententia de duello habendo reservatur tribunali quod dicitur “honoris”, provocantes et acceptantes incurrant in poenas de quibus in can. 2351 ipsa provocatione vel acceptatione.

R.—Affirmative, nisi certo constiterit provocantes et acceptantes non habuisse intentionem duellandi.

III—*De favore iuris quo gaudet matrimonium*

D.—An stante positivo et insolubili dubio de validitate primi matrimonii, invalidum, vi can. 1014, declarari debeat secundum matrimonium.

R.—Affirmative, dummodo causa definiatur ad ordinarium tramitem iuris.

Datum Romae, e Civitate Vaticana, die 26 Iunii anno 1947.

M. CARD. MASSIMI, *Praeses*.

A. I. *De Temporis Supputatione*. Cf. the solution of this difficulty in THE CLERGY REVIEW, 1942, XXII, p. 281, and correspondence on the subject, 1942, XXIII, pp. 190 and 240.

A. II. *De appellatione Defensoris Vinculi matrimonialis*. Cf. *Provida*, art. 221, § 2, which is strengthened by this reply. The “Defensor Vinculi” of the tribunal of third instance, who decides against prosecut-

ing the appeal before his tribunal, cannot be compelled to do so. On receiving notification of this decision, the parties are from §3 free to contract a fresh marriage.

B. I. *De recursu ad Sanctam Sedem per Legatum Romani Pontificis*. The Apostolic Delegate, 1 January, 1942 (*The Jurist*, 1942, II, p. 182), informed the bishops of the United States that the facilities at his disposal for communicating with the Holy See made canon 81 inapplicable, and doubtless similar directions were issued in other countries. This interpretation is now publicly promulgated.

B. II. *De Duello*. This is in line with the decision *S.C. Conc.*, 4 April and 13 June, 1925 (*A.A.S.*, XVIII, p. 132), which declared duelling, even with safeguards against serious wounding, to come under the censure. Cf. *La Documentation Catholique*, 1927, XVIII, pp. 1170-1184, for a complete survey of duelling in German universities and the legislation concerning it.

B. III. *De favore iuris quo gaudet matrimonium*. The principle of canon 1014 is *iuris divini*, as Cappello maintains in *Jus Pontificium*, 1940, p. 27, a view which is supported by this reply; for the second marriage could be declared valid only by dispensing from the rule of this canon.

E. J. M.

PROCESSIONAL INTROIT

(A PRIVATE REPLY OF THE CONGREGATION OF RITES,
29 JANUARY, 1947)¹

The following reply was received by Canon Harismendy, Master of Ceremonies of the Diocese of Bayonne:

BAJONEN.

Caeremoniarum Magister Bajonen. dioeceseos, de consensu sui Episcopi, sequentia, pro opportuna explicatione, humillime Sacrae Rituum Congregationi proposuit dubia:

IX. An in Missis cantatis sive sollemnibus, sive pontificalibus, liceat Introitum cantare juxta morem antiquum, plures nempe versus psalmi canendo, Antiphona quidem interjecta, ita ut cantus Introitus protrahatur ad totum tempus quoad Celebrans a Sacristia vel Sacratio ad Altare accesserit?

Et Sacra Rituum Congregatio, audito quoque Commissionis

With acknowledgements to *La Revue Grégorienne*.

specialis suffragio, propositis dubiis, omnibus mature perpensis, respondendum censuit:

Ad IX. Affirmative, dummodo omnia secundum ordinem fiant juxta prudens Ordinarii judicium.

Atque ita rescripsit atque declaravit et servari mandavit. Contrariis non obstantibus quibuscumque. Die 29 Januarii, 1947.

BOOK REVIEWS

Nationalism and Internationalism. By Don Luigi Sturzo. Demy 8vo.

Pp. xii + 308. (Roy Publishers, New York. 15s.)

At first sight this book appears to be a collection of papers and essays dealing with a wide range of political, social and international subjects, but only loosely connected through their common authorship. There are, in fact, nine substantial divisions in the book and a few of the titles will suggest its range. We have, for example, "The Roman Question before and after Fascism"; "Christian Democracy" from 1915 to the present day; a discussion on "The State, the Unions, and the Labour Parties". Other essays deal with modern wars, aspects of imperialism, and the post-war international crisis; while the first and eighth papers have titles which give the book its name.

The Founder of the Italian Popular Party has always insisted on approaching social and international problems from the point of view of a moral theologian and in the interests of the democracy. He tends at times to remain in the realm of abstract ideas, and the course of his thought is not made clearer by a somewhat difficult English style and the use of strange expressions (of which "co-active", "maturation" and "palingenesis" may be quoted as examples). When, however, he ties himself down to facts and history, Don Sturzo produces work which is both interesting and valuable. In this sense his survey of the Roman Question and his long paper on Christian Democracy are particularly valuable. As one would expect, he takes very definite sides on the question of the Spanish Civil War, is a strong defender of the work of the Christian Democrats in Italy, and explains something of the activities of the Christian democratic groups in other countries; and is most hostile to Sir

Samuel Hoare. There are some useful documentary papers on the establishment of the *People and Freedom Group* in London in 1936.

It is, however, only on completing the book that the reader appreciates fully the author's purpose. If at times he seems to have strayed from his main path, one sees nevertheless that in these pages he has reviewed in different forms the claims of two mutually opposed attitudes of mind which are facing each other at the present time. The one attitude, under the title Nationalism, represents the selfish atomic disintegrating influence which was responsible for the great national wars of the nineteenth and twentieth centuries, which is a fruit of that statolatry condemned so roundly by Pope Pius XI and Pope Pius XII, and which through the consecration of absolute national sovereignty and the use of the veto in the United Nations Organization, has intensified the problem of international relations to the point where the possibility of a further war has now to be reckoned with. Over against the nationalist attitude of mind is the spirit of internationalism. This attitude has often been criticized as merely emotional or unrealistic, and has been associated with premature appeals for disarmament and the cultivation of the spirit of brotherhood. Don Sturzo, following in the steps of Pope Pius XII, is far too much of a realist to place his faith in a simplest form of internationalism. Since the days of Pope Benedict XV and the encyclical *Pacem Dei Munus* of 1920, papal teaching on the foundations of international order has stressed the need not only for some form of disarmament but for the simultaneous development of some organ of international justice, the submission of disputes to arbitration and the possibility of the application of international sanctions. Don Sturzo insists that the realization of this aim can be achieved only through the long and difficult process of re-education. But he is unflinchingly optimistic about the outcome. The Nationalist outlook is always a second nature to people brought up on the historical outlook and propaganda of the last sixty or seventy years; and a change of mind on this question will be brought about only with the greatest difficulty. But, insists Don Sturzo, it can be done.

Here in fact is the problem for the future. Will the internationalist spirit prevail? Or shall we go back to the uneasy balance of armed force with the ever present threat of a sudden toppling over into catastrophe? Is it possible to build up an organic, stable and just international order? It is clear that if this happy state is to be achieved, international co-operation must not be hamstrung by the existence of the right of veto in the hands of any single great Power and that there must be a moral entrance fee to the new international society. Don Sturzo pleads for frankness in facing this

problem, and suggests that if Russian policy must be a continuation of non-cooperation it should nevertheless be possible to make even a small beginning with those other governments which are prepared to accept a moral basis to international relations.

A. B.

Priest-Workman in Germany. By Henri Perrin. Pp. 230. (Sheed & Ward. 10s. 6d.)

Soon after the fall of France the Germans began to conscript young Frenchmen for their war factories. Gradually more and more were deported until there were hundreds of thousands of them spread over all the industrial areas of Germany. Permission was refused to send priests with them as chaplains, so a number of French clergy, both diocesan and religious, volunteered to go as workmen. Fr Perrin, a young Jesuit, was one of these, and here sets down his experiences, both as a worker and as a prisoner of the Gestapo. His object was to make contact with the leaders of the Jocists (Young Christian Workers) and the Rovers who were working together in the apostolate. This he did soon after his arrival in Leipzig towards the end of August 1943, and the sector of which he was given charge by the Chaplain-General in Paris was the whole of Saxony, which at that time had a population of several hundred thousand French and Belgian workers. For the next four months Fr Perrin worked during the week and at week-ends ranged over his territory, holding clandestine meetings in restaurants under the guise of drinking parties, saying Mass in a wood on a suitcase held by two men, discussing with individuals and small groups of solidly formed Jocists or rather bewildered seminarists how to make a Christian impact on their fellow exiles.

Several ideas emerged which were to guide them in their apostolic work: the pride, strength and joy they should have as Christians; then a realization of the Christian community; and finally a sense of responsibility for the thousands of men working round them. The second of these was more susceptible of realization than it would have been back in France, if only because the foreign workers were lodged together in *Lager* or barracks in conditions most favourable for community life. Moreover, one of the many interesting facts which Fr Perrin learned from experience was that the fraternity of the proletarian community is something which overrides national differences. He discovered that there was some element of truth in Marx's talk of the workers' international. Nevertheless, one has the impression that Fr Perrin was much more

successful when he was confined in prison, and in fact the greater part of the book, nearly three-quarters, is devoted to his *Jail Journal* written from December 1943 until his release and return to France in April 1944. At times these reflections reach great heights and are worthy to rank with the best of modern spiritual writings, as for instance the description of the Retreat and of the Mass at Easter.

In retrospect Fr Perrin sets down his conclusions, the lessons he has learned from being one with the people in their life, their suffering and their work, one with them in a way which had hitherto been impossible. Some are of particular application to France, but there are others which are as universal as the Church. "In all honesty," he asks, "could one say that our contemporaries can see a shining light in the faded artery-hardened Christian life they so often see, languishing in the habits and routines of another age?" Such a question is of importance to all pastors of souls. In this book they will find, not perhaps a cut-and-dried formula for changing the situation, but certainly many clues indicating how they must set about making front-line Christians, new men, leaveners of the world, sons of light.

JOHN FITZSIMONS.

Transactions of St Matthew's Club. N.1. September 1947. Pp. 32. (Annual sub. 5s.; Mr. E. Lemmon, 35 Elliscombe Road, Charlton, London, S.E.7.)

THE constant difficulty of the moral theologians is to get reliably informed about human actions on which they are called to give an opinion, seeing that these actions include the practice of such varied things as medicine, surgery, law and politics. When questions arise relating to economics and finance, we are often more than bewildered by the mysterious operations of bankers, to say nothing of the astronomical figures which enter into their calculations. Unless we are put in possession of the facts in an intelligible form it is impossible to give an opinion which is even approximately correct.

It is the object of this club of business men to study the teachings of recent Popes, and to apply the unchanging ethical principles of Catholic doctrine to a criticism of modern finance and economics. Their discussions and conclusions, even though from the nature of the subject often lacking in complete certainty, cannot fail to be of the greatest value and interest to the clergy who come in contact with the problems. We have, for example, in this first number, a definite suggestion in Dr Bray's paper on Inflation that the only way of ensuring stability is by passing an Act to do what Peel's

Act of 1844 was intended to do but failed in performing: to stop any creation of new money that is not fully backed by gold.

For the sum of £1 1s. one may become a "corresponding member" and receive, in addition to the tri-annual publication (5s.), the discussion papers that are issued monthly. "Dining membership", to the number of twenty, is restricted to Catholics professionally engaged in finance or economics.

We wish this very serious and important venture a long, useful and happy life, and we feel confident that no member of the Club, though prepared like St Matthew to do so, will ever be called upon to abandon his financial profession in order to preserve his loyalty to the teachings of the Church.

The Mission of a Saint. Compiled by Vernon Johnson. Pp. 48. (Burns Oates & Washbourne. 3s. 6d.)

THESE ESSAYS on the significance of St Teresa of Lisieux are published for the purpose of making more widely known "The Association of St Teresa of the Child Jesus", and they are preceded by three messages on the subject from the Holy Father, Cardinal Griffin and Archbishop Godfrey.

Amongst the contributors, all of established reputation, is Mgr Hallett who writes very attractively on "St Teresa and the Priesthood". Her office in interceding for priests, which we believe to be characteristic of Carmel, needs no stressing: it is an accepted principle of the spiritual life that the contemplative supports the active, and is a pre-condition for its success. Quite often the two become eminently united in one person, as was the case with St Francis Xavier and the Curé of Ars, and the harmonious union of the two is the goal towards which priestly holiness must tend. For the most part, with that concession to order and tidiness favoured by the Church, the contemplative life is, as it were, in a separate compartment from the active, and the labours inherent in the pastoral office are performed by one group, the more hidden and prayerful activities by another.

Charity, however, must be the mainspring of both. It is the conviction of those belonging to "The Association of St Teresa of the Child Jesus" that, in addition to her office of interceding for priests, she can teach them how to grow in the love of Christ by a method which is both simple and sure. There can be no doubt whatever that this is the view of the Holy See about St Teresa of the Child Jesus, and this well produced and attractively illustrated collection of essays will help to make it more widely known.

Quizzes on Hospital Ethics. By Rev Dr L. Rumble, M.S.C. Pp. 72.
(Radio Replies, St Paul, Minn., U.S.A.)

THE author has extracted the essence from many medico-ethical problems which have been hotly discussed in recent years, and has presented the solution in the form of question and answer for the practical guidance of nurses and others. Whilst rather favouring a conservative outlook, which is right and proper, the author's teaching and advice is clear and succinct, and his little manual can be recommended for the use of those who have neither the ability nor the taste to study weightier works on the subject.

The Diocesan Curia. By Most Rev Dr L. Mathias, S.C., Archbishop of Madras. Pp. 305. (The Good Pastor Press, Madras.)

THIS useful work, the only one of its kind in English, has a special value from the eminent position of the author. The second portion records His Grace's experience in the arrangement of the curial offices, the management of correspondence, the preservation of archives, and the various filing systems in use. Intended, first of all, as guidance for the Madras curia, the recommendations of His Grace will be greatly appreciated throughout the English-speaking ecclesiastical world, both for their practical character and for their attention to details which are too often overlooked.

The first portion is in effect a commentary on canons 363-390 of the Code, and explains the appointment, qualifications and duties of all the members of the curia from the Vicar-General to the rural deans. In addition, the duties of various societies, commissions and boards are described, prominence being given to the *Propagation of the Faith* and allied associations. *Formulae* for the appointment of certain officials are taken, for the most part, from Mothon's *Formulaire*.

In a mass of detail we have detected only one statement which is, perhaps, incorrect. Relying on canon 1584, it is stated that it is not fitting for the President of the Collegiate Tribunal to act also as *ponens* or *relator*; art. 22, §2, however, of *Provida* expressly permits this "assentiente tribunali", and it is certainly customary in smaller dioceses for the President of the tribunal to do this work as a matter of course. Some other points which occurred to us as being less correct proved on verification to be absolutely right, and we are confident that all priests who have even a small office on the diocesan curia will be thankful to His Grace for putting this work within their reach.

Processus Matrimonialis. Auctore Joanne Torre. Ed. secunda. Pp. 374. (M. D'Auria, Naples.)

THE commentary of a Roman professor of Canon Law and an advocate of great experience in courts civil and ecclesiastical must evidently be of unusual value for everyone engaged in the work of diocesan tribunals. For their hesitations are by no means wholly dispelled by the Instruction of the Congregation of the Sacraments, 15 August, 1936, upon which Dr Torre bases his work, nor even by the replies and further instructions issuing from the Holy See. The learned author takes all these into account, as well as other unpublished documents such as Rotal decisions and *normae* for the same tribunal, and indicates the solution of every difficulty.

A case in point is the "inhabilitas" of culpable parties as set out in this REVIEW, 1946, XXVI, p. 660. We are given the opinion of canonists, which cannot be sustained after the *Code Commission* reply of 4 January, 1946, followed by Dr Torre's justification of the reply, which largely rests on the very awkward consequences which would follow if a sentence given by three or four tribunals, perhaps, were to be considered irremediably null and void.

A useful formulary is added, and the "specimen" causes printed out in full, with all the documents and interrogatories, well repay a careful examination. The only criticism one must make is on the number of these forms and decrees which apparently are necessary; there are no less than thirty-three of them preceding the one for examination of the first witness. This accumulation of forms is not Dr Torre's fault, but we would welcome a commentary for diocesan tribunals which would aim at setting out the irreducible minimum of legal formalities required for a valid sentence, or at least for a sentence which is not irremediably null and void.

Subsequent editions of this valuable work would be improved, we think, if the official texts quoted could more easily be distinguished from the commentary of the author. It is the best, because the most recent, of the publications on ecclesiastical marriage tribunals, and these are all very much in Dr Torre's debt for a most accurate and reliable commentary.

Tractatus Canonico-Moralis. Vol. I, *De Sacramentis in genere, de Baptismo, Confirmatione et Eucharistia*. Ed. V, 1946. Pp. 777. Vol. II, *De Poenitentia*. Ed. IV, 1944. Pp. 783. Auctore F. M. Cappello, S.J. (Marietti. Each volume 1300 lire.)

FR CAPPELLO's excellent commentaries on the sacraments need no recommendation, since they are now more widely known and quoted than any other works of the same kind. In the new edition,

of larger format and printed on glossy paper which many may find less agreeable to use than the old, the learned author has made some few changes in his opinions on disputed points, and has brought his work up to date with recent decrees. It was quite a remarkable feat, for example, to have found space for the decree on confirmation published at the end of 1946, for the volume at that date must have been already set up in type ready for printing.

On the other hand, we can find no reference to some other documents which seem to call for inclusion and commentary. These are *S.C. Sacram.*, 26 May, 1938, "De Sanctissima Eucharistia sedulo custodienda"; *S.C. Sacram.*, 8 December, 1938, "Instructio reservata . . . de communione quotidiana . . . de abusibus in eadem praecavendis"; *S. Off.*, 16 May, 1943, "Normae quaedam de agendi ratione confessoriorum circa VI decalogi praeceptum". The last two may have been omitted in Fr Cappello's recent editions because neither document is technically *iuris publici*, though both have been printed in Roman and other journals. This explanation does not, however, apply to the first document, which appeared like any other in the *Acta Apostolicae Sedis*. Fr Cappello's doctrine, nevertheless, is of course in agreement with the Instruction, and it was doubtless for this reason that no reference to it has been made.

Institutiones Systematico-historicae in Sacram Liturgiam. Liturgia Generalis.

Series II, Liturgia Fundamentalis. Vol. VII, Principia Theologicae Liturgicae. Pp. 234. *Liturgia Specialis*. Series II, Liturgia Sacramentorum. Vol IX, Sacramentum Ordinis secundum Pontificale Romanum. Pp. 127. Auctore Dr Philippo Oppenheim. (Marietti. Each vol. 240 lire.)

FAITHFUL to his plan of producing a considerable number of separate volumes dealing with liturgical questions of every kind, Dr Oppenheim in these two works gives us the partial fruit of his studies on two subjects of special interest to the clergy. It is only partial since we are warned at the end of Vol. IX that the index will be given in a second part of this volume to be published later, and the contents of Vol. VII promises a second section in a separate volume explaining the chief truths of Catholic faith expounded liturgically.

Lex orandi lex credendi is the theme underlying Vol. VII, in which the doctrine is adequately and clearly expounded, and the difficulties briefly solved, though the author holds, perhaps, too roseate a view on the negligible character of the historical errors contained in the breviary.

The title of Vol. IX is self-explanatory. From the ancient text

of the Ordinal the principles of Catholic faith and practice are easily discernible, as for example, the irregularities which have existed in some form or other from Apostolic times. In recording summarily the Bull of Boniface IX permitting the abbot of St Osyth in East Anglia to ordain priests though not himself a bishop, the author, following the opinion of most continental scholars, gives 1924 as the date when this Bull was made *iuris publici* by its publication in *La Scuola Cattolica* of that year. Actually it was first published in the *English Historical Review* 1911.

The Choral Chants of the Mass. By Dom Gregory Murray. Pp. 36. (The Society of St Gregory. 9d.)

NONE who are interested in the liturgical texts of the Mass and the work of securing for the people a more active part therein should neglect a close study of this admirable and very reasonably priced pamphlet. Dom Gregory's contention is that by selecting the simpler melodies of the *Kyrie* the congregation can be brought to sing these chants as a matter of course. The other more ornate and variable portions must be left to the schola. We are given in each instance a sound and erudite commentary on the origin and development of all these choral pieces, an exposition by an expert which is all the more acceptable for being so mercifully brief.

The author's plea that the Introit may be sung, in accordance with its original character, whilst the sacred ministers are proceeding to the altar, is particularly interesting. The lawfulness of the practice, as noted in this REVIEW, 1939, XVII, p. 70, rests on a phrase in the current Vatican Gradual "*accedente sacerdote ad altare*". Dom Gregory give us, in addition, the substance of a reply, *S.R.C.*, 29 January, 1947,¹ officially sanctioning this processional use of the Introit which may begin as the celebrant leaves the sacristy. *Ephemerides Liturgicae* (*Ius et Praxis*), 1947, p. 44, noted that an official solution of this doubt would be most opportune in view of an earlier direction of 1753 which forbade the chant to be sung until the priest arrived at the altar. It is true that the concession is of no practical use if the *Asperges* has to precede the sung Mass, but there are many occasions, especially in collegiate churches, when this does not happen, and we think that the widest publicity should be given to the recent decree.

E. J. M.

¹ Dom Gregory Murray has kindly furnished us with the text of this reply, which is printed in the present issue, p. 63.—EDITOR.

PERMISSU SUPERIORUM

St. Francis of Assisi

Edited by Otto Karrer

15/- net

A sort of St Francis Bible.

All the contemporary writings published together for the first time.

Linked by Otto Karrer's commentaries to give the true portrait of the Saint.

The Death of Socrates

By Romano Guardini

10/6 net

By setting out the text of four Platonic dialogues—the Euthyphro, Apology, Crito and Phaedo—with a running commentary interspersed, Romano Guardini combines an interpretation of Plato and an essay on Death.

Priest-Workman in Germany

By Henri Perrin

10/6 net

Translated by Rosemary Sheed

"One hears a considerable amount about the Apostolate of the Laity: but in this book we read of the Apostolate of the Priesthood—the crowning glory when Christ, His priest and His people are all united as one in the Mystical Body."

Catholic Herald

The New Testament

Traditional Douay Version

With Notes and Commentary by Dr. J. P. Arendzen

Cloth 6/- Rexine 8/6

The especial appeal of the Douay Version is to those who simply cannot attune their ears to the cadences of the new translations. But even those who especially delight in Knox and Westminster may be glad to have, as well, the version of their childhood and their ancestors in the Faith.

PLEASE ORDER FROM YOUR BOOKSELLER

SHEED & WARD, LTD.
110-111 FLEET STREET, E.C.4

FIRST THREE VOLUMES NOW READY

Saint Anselm

DOM FRANCIS SALESIUS SCHMITT, O.S.B.

Only one volume of this important variorum edition of Saint Anselm's work had been issued when the Nazis destroyed the edition. The complete work will be issued in six volumes, and the first three are now ready. Each £2 2s. net.

REPRINTS OF TWO FAMOUS BOOKS

In Green Pastures

Come Ye Apart

These two devotional works by the REV. J. R. MILLER, D.D., are now once more available. Each: 4s. net. Rexine 6s. net.

NELSON



*By Appointment
Organ Builders*



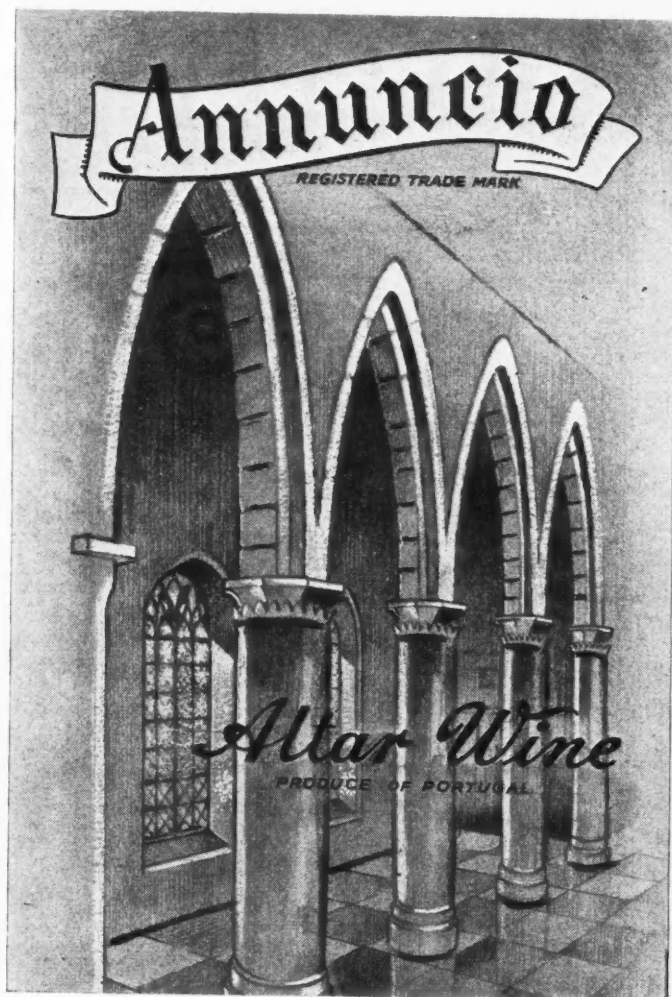
WALKER ORGANS

Walker "Model Organs" specially designed to meet the requirements of Churches and Chapels where space and expenditure are limited. A new standard in value and design of small pipe instruments—built on substantial lines at economical cost with the same high standard of construction and craftsmanship associated with Walker Organs of larger size. Descriptive leaflets may be had on request.

J. W. Walker & Sons, Ltd.

Braintree Road - Ruislip - Middlesex

Supplement to *THE CLERGY REVIEW*



Agents for Sussex:—

MESSRS. W. J. CRABB & SON

24 NEW ROAD, BRIGHTON

Supplement to *THE CLERGY REVIEW*

Finest RUBBER FLOORING Quality

also Stair Nosings and Treads IN ALL COLOURS

TILES $\frac{1}{8}$ ", 12" \times 12", 18" \times 18", 24" \times 24" **32/6** per yard Super
 $\frac{3}{16}$ " & $\frac{1}{4}$ " also available Incl. Purchase Tax

STRIP $\frac{1}{8}$ ", 4' 6" \times 12 yards long **35/6** per yard Super
Price for laying on application Incl. Purchase Tax

NO PERMITS REQUIRED • IMMEDIATE DELIVERY

Send for Samples:—

**THE
BRITISH**



**CO. (1938)
LTD.**

FLOOR SPECIALISTS

147 VICTORIA STREET LONDON
VIC 2677 and 2734

S.W.1

THE SOCIETY OF ST. GREGORY

HAS JUST PUBLISHED THE FOLLOWING
IMPORTANT PAMPHLET

The Choral Chants of the Mass

by

DOM GREGORY MURRAY, O.S.B.

Single Copies 10d. post free; 12 for 8s. 6d.

Special prices for quantities.

Obtainable from

SECRETARY, S.S.G. PUBLICATIONS

8 Burkes Court, Burkes Road, Beaconsfield, Bucks.

Telephone :
WELbeck 5431 (2 lines)

Telegrams :
"REGAUGE, WESDO, LONDON"

"CREDO"

Lisbon Altar Wines

Shipped from Lisbon in various styles.

THE SIGNIFICANCE OF THIS TITLE SHOULD REQUIRE NO EMPHASIS AND THE IMPLICATION OF ITS ADOPTION AND OBLIGATIONS WILL BE READILY APPARENT.



Reproduction of original Ivory Plaque representing "The Descent of the Holy Ghost on the Apostles" is in the possession of the owner of this trade mark.

DELIVERY, carriage paid in free non-returnable "pilfer-proof" cartons, also in casks of various sizes.

* * *

EMERGENCY QUANTITIES of one, two or three bottles despatched per Registered Parcel Post, guarantees delivery within twenty-four hours.

* * *

Please write for SAMPLES with QUOTATIONS based on latest shipping prices.

* * *

ALTAR "CREDO" WINES
ALBERT H. WETZ
19 MANCHESTER SQUARE, LONDON, W.1

Extract from a Letter to BURNS OATES

Dated December 5th, 1947.

I want to express to you my great satisfaction with the Statue of Our Lady of Walsingham which your Firm made for me to be presented to Our Holy Father, the Pope, on behalf of the Catholic British soldiers who had served in Italy between the years 1944 and 1947.

There is no doubt that this Statue was a perfect little gem. It was greatly admired by all who saw it. But I am especially glad to say that it gave great pleasure to Our Holy Father. When I had the privilege of offering it to him, he took it into his hands, examined it carefully and said to me: "It is beautiful; I am very pleased; thank you very much." In the address which he then made to us in English he said: "We really find it difficult to express how pleased We are with this gift. . . . We shall keep it close to Our Person." As he said these words he put out his hand and drew the Statue, which was already standing on his desk, close to him. Needless to say all who were present were deeply touched by these gracious words and the affectionate gesture which accompanied them and we saw in them an expression of Our Holy Father's very real appreciation of our humble little gift.

The *Osservatore Romano*, which published in its edition of that evening a full front-page account of our audience in the Holy Father's private study, described the Statue as "most striking (*incantevole*) both for its artistic value and for the wonderful spiritual expression of Our Lady and the Child Jesus". I have no doubt that these words expressed the sentiments of Our Holy Father, for I know that it was by his own command that the *Osservatore* prepared this article, because the Holy Father said to me before I left his study: "We will report this in Our paper."

I am glad to be able to tell you all this and I hope that you will let your talented woodcarver know that his work was truly appreciated by the Holy Father. I know that both you and he will be made happy and will feel fully rewarded by the knowledge that this Statue which was designed, carved and decorated by your Firm stands now "close" to Our Holy Father.

You and your Firm may certainly claim a special share in the Apostolic Blessing which the Holy Father gave, as a token of his sincere gratitude and with paternal affection to all who were present on that occasion, and which he extended to "all in any way associated" with us "in this act of filial devotion to Christ's Vicar".

Believe me,

Sincerely yours in Christo,

(Signed) PETER M. DORMAN,
Chaplain to the Forces (R.C.)
late Senior Chaplain in Italy.

Selection of the Book of
the Month Club in U.S.A.

THE RED DANUBE

Sunday Times: "A passionate, tragic, witty novel about the frustration and agony of post-war Austria."

"Mr. Marshall is magnificently angry with our present sins. His narrative has good shape, his dialogue immense liveliness, his theme high seriousness; the book sets out, with humility and vision, to anatomise fundamental principles, to convey pain and pity, and to entertain, and succeeds in all three."

Bruce
MARSHALL

Author of "All Glorious Within"

Constable & Co.
10/12 Orange Street, W.C.2

IMPORTANT ANNOUNCEMENT

As from January 1st, the large Conference Room at Burns Oates' Head Office, 28 Ashley Place, S.W.1, opposite the main entrance to Westminster Cathedral, will be available for meetings.

It holds up to 60 persons, and may be reserved by any Catholic Association or Body on any weekday at a nominal fee of one guinea between 10 a.m. and 4 p.m., and two guineas from 4 p.m. till 9 p.m.

Application should be made to

THE GENERAL MANAGER

BURNS OATES

28 ASHLEY PLACE, LONDON, S.W.1

Altar Wines

FULLY CERTIFIED
AND GUARANTEED

AFONA

Shipped from South Africa
LIGHT TAWNY WINE

VELALTAR

Shipped from Portugal
WHITE SWEET WINE

VELALTAR

Shipped from Portugal
MEDIUM DRY WINE

All at 139/- a dozen

We supply in

DOZENS, OR PART

DOZENS, OR IN BULK

Ask for samples from:

S. Powell & Son (London) Ltd

106 The Broadway, Wimbledon, S.W.19
TELEPHONE: LIBERTY 4288/4289

PURE · ALTAR WINES

“Vinum Missale”

CAREFULLY SELECTED
FULLY CERTIFIED REGULARLY ANALYSED
GUARANTEED RELIABLE
UNEQUALLED IN VALUE

The Sale of “VINUM MISSALE” was authorised by the late
Cardinal Archbishop of Westminster and by many other
Archbishops and Bishops

E. STAFFORD & CO.
QUEEN ST. CHAMBERS, EXETER

BOOKS FOR PRIESTS

BELIEF AND REASON	<i>D'Arcy</i>	5/-
BIBLE AND THE EARLY HISTORY OF MANKIND	<i>Johnson</i>	8/6
CHRISTIAN SACRIFICE	<i>Masure</i>	15/-
COMPLETE WORKS OF ST JOHN OF THE CROSS. Translated and Edited E. Allison Peers. 3 vols.		per set 63/-
HISTORY OF THE PRIMITIVE CHURCH. Vol. IV	<i>Lebreton and Zeiller</i>	25/-
JESUS CHRIST MODEL OF THE PRIEST	<i>Frassinetti</i>	3/-
JESUS CHRIST THE SON OF GOD	<i>Goodier</i>	3/6
KNOW YOUR FAITH	<i>Messenger</i>	6/-
LECTURES ON THE BLESSED EUCHARIST	<i>Wiseman</i>	7/6
NEWMAN—CENTENARY ESSAYS	<i>Tristram</i>	10/6
OLD TESTAMENT AND THE FUTURE LIFE	<i>Sutcliffe</i>	16/-
ON CHRISTIAN PERFECTION. 2 vols.	<i>Rodriguez</i>	15/-
PRACTICAL MEDITATIONS FOR EACH DAY OF THE YEAR	<i>Society of Jesus</i>	18/-
PRIEST AMONG THE SOLDIERS	<i>Dempsey</i>	10/6
PRIEST'S GUIDE IN HOLY WEEK	<i>Proudman</i> . Paper	1/6
	Cloth	2/6
QUESTIONS AND ANSWERS	<i>Mahoney</i>	18/-
SALT OF THE EARTH	<i>Shaw</i>	8/6
SUMMA THEOLOGICA OF ST THOMAS AQUINAS. 22 vols.		each 10/6
THEOLOGY OF ST PAUL. 2 vols.	<i>Prat</i>	30/-
TWO WAYS OF LIFE	<i>Taylor</i>	7/6

=== **BURNS OATES** ===

Supplement to THE CLERGY REVIEW

THE CLERGY REVIEW

Chairman of the Editorial Board :

THE MOST REV. RICHARD DOWNEY, D.D., PH.D., LL.D.
ARCHBISHOP OF LIVERPOOL

Editor :

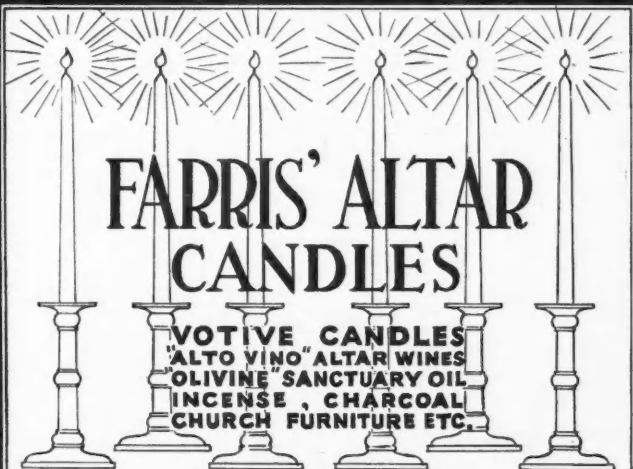
THE VERY REV. CANON G. D. SMITH, D.D., PH.D.

The Editor is always ready to consider articles which may be of interest to the Clergy, but these should be typewritten, with double spacing. We also invite our readers to propose for solution cases in Moral Theology, Canon Law, Liturgy, or other departments of sacred science, and we hope that they will not hesitate to contribute to our Correspondence pages their views on the solution of such cases or on any other matter which falls within the scope of THE CLERGY REVIEW.

Matter offered for publication may be sent direct, to save time, to the Editor at St. Edmund's College, Old Hall, Ware, Herts.

Other correspondence should be sent to the Manager,

THE CLERGY REVIEW
BURNS OATES & WASHBOURNE LTD.
28 ASHLEY PLACE, LONDON, S.W.1



**FARRIS' ALTAR
CANDLES**

VOTIVE CANDLES
"ALTO VINO" ALTAR WINES
"OLIVINE" SANCTUARY OIL
INCENSE, CHARCOAL
CHURCH FURNITURE ETC.

Charles Farris Ltd.
HEAD OFFICE & WORKS • BISHOPSGATE WORKS, HOUNSLOW, MIDDLESEX
LONDON SHOWROOMS • WORMWOOD ST., BISHOPSGATE, E.C.2.



Palms

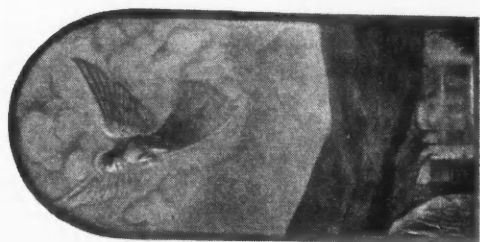
We are happy to announce that we have again been granted an import licence by the Board of Trade which will enable us to supply fresh Golden Palms as in past years.

All orders will be accepted subject to the Palms arriving in good condition and in sufficient time to prepare for despatch in rotation.

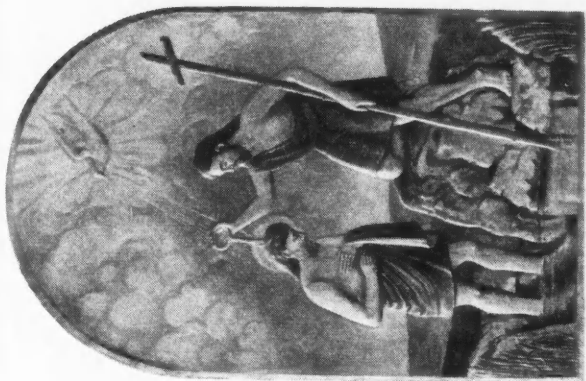
Your order, which will be acknowledged, should be addressed to :

Francis Tucker & Co. Ltd.

THE MANUFACTORY
CRICKLEWOOD LANE
LONDON : N.W.2
Telephone : SPeedwell 9717



Mural in Baptistry : Church of the English Martyrs, Liverpool



Modelled and Carved by

FENNING & CO. LTD.

Rainville Road - London, W.6.

VESTMENTS IN STOCK

Prices are inclusive of Purchase Tax. No coupons required.

LOW MASS GOTHIC VESTMENTS

Lined with Taffeta .. £14 : 2 : 0

Lined with Damask .. £17 : 10 : 10

COPES

Lined with Taffeta .. £11 : 15 : 0

Lined with Damask .. £14 : 1 : 2

Enquiries invited for Vestments made to order

BURNS OATES

28 ASHLEY PLACE :: LONDON :: S.W.1

VESTMENT SPECIALISTS

Telephone : VICTORIA 3932

VANPOULLES

LTD.

Gov. Dir.: L. C. APPLETON

**Ecclesiastical Embroiderers
and Church Furnishers**

**258-260 Vauxhall Bridge Road
WESTMINSTER . . S.W.1**

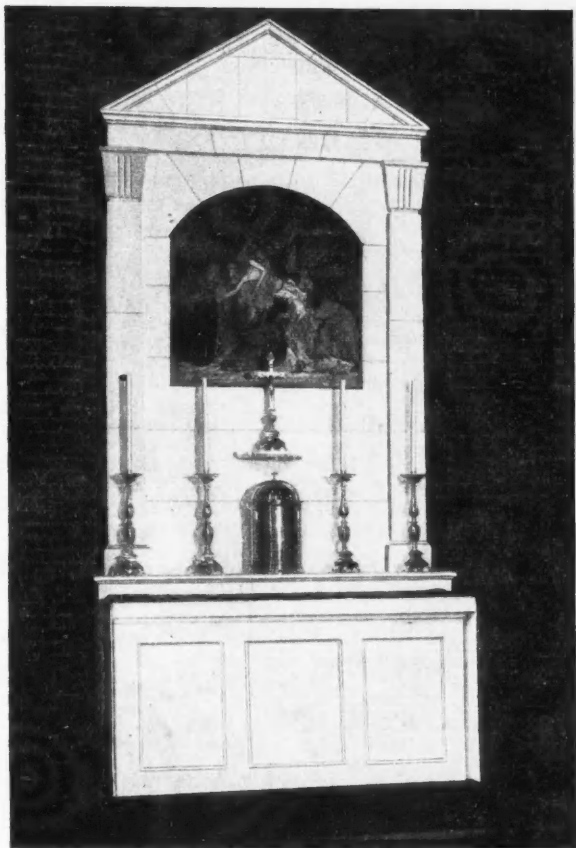
ARTISTIC METALWORK ————— FINE LINENS

Amply made Gothic Vestments from £12 : 12s. complete.

A pure linen Alb and Girdle for £5 : 5s. Please ask for new Stock List

Telegrams : VANPOULLE CHURTON LONDON

Supplement to THE CLERGY REVIEW



Church of SS. Peter and Paul, Northfields

METALWORK BY

BLUNT & WRAY, LTD.

70 Salusbury Road, London, N.W.6

Suppliers to the Trade only

Phone:
Maida Vale 8151-3

Telegrams:
Bluntray, Kilb, London

THE PIONEERS OF ELECTRICAL TIMEKEEPING

The Synchronome Electrical Impulse Clock was first produced in 1895. Since then hundreds of Churches and Educational Establishments have been fitted with the Synchronome System of timekeeping.

It is independent of the main supply and one Master Clock will control any number of subsidiary dials and also a Turret Clock if required.

The following is a short list of Catholic Establishments that have been fitted with the Synchronome System of electrical timekeeping :

DOWNSIDE SCHOOL, Chilcompton.

ST. ANGELA'S HIGH SCHOOL,
Forest Gate.

STONYHURST COLLEGE AND
OBSERVATORY, Blackburn.

HEYTHROP COLLEGE,
Chipping Norton.

MOUNT ST. MARY'S COLLEGE,
Chesterfield.

BEAUMONT COLLEGE,
Old Windsor.

CONVENT OF OUR LADY OF ZION,
Bayswater.

ST. KATHERINES COLLEGE,
Tottenham.

BUCKFAST ABBEY - - Devon.

*Write for further information and Technical details and
particulars of rental scheme.*

The **SYNCHRONOME CO LTD**

ABBAY ELECTRIC CLOCK WORKS - MOUNT PLEASANT - ALPERTON

TELEPHONE: WEMBLEY 3643

A priest writes :

"Congratulations on your Breviary! I like the size, the set up, and the type; the type particularly. The continental breviaries present so black and white a page that the type makes my eyes dance; the greyer effect of your page I find most comfortable and I can read the office at a sitting without fatigue. The type though small is superb."

And another priest says:

"Many thanks for *Pars Aestiva* with amended Office of St. Anthony. Perfect!

"I should like to say, after a month's trial, how glad I am to have chosen the Burns Oates Breviary (actually I had written to another Dublin firm about the larger size), it is a time saver because of the elimination of turning pages over, it is well printed and well bound, very portable and very reasonably priced."

BREVIARIUM ROMANUM

Produced entirely in England

Morocco, Gilt Edges £11 : 11 : 0

Rutland, Red Edges £ 9 : 9 : 0

Diocesan Supplements extra at cost

Single Parts will be supplied as far as possible to replace losses

BURNS OATES

Publishers to



the Holy See

28 ASHLEY PLACE

LONDON

S.W.1

Supplement to *THE CLERGY REVIEW*



LONDON GLASGOW MANCHESTER
14 BEDFORD ST. W.C.2 42 HOWARD ST. 19 BLACKFRIARS ST.

**CHURCH CANDLES
SANCTUARY OIL
CHURCH PLATE
FURNITURE**

ALTAR WINES

Ecclesiastically approved by the Hierarchy

SANCTIFEX No. 2	Med. Rich	-	-	per bottle
				10/6
ANGELUS No. 2	Rich	-	-	
				12/6

These Wines can only be supplied to the Clergy, Convents,
and Religious Institutions

Supplied in Cases containing six or twelve bottles. Cases charged 5/-
and 10/- respectively and full credit allowed on return. All goods sent
carriage paid home.

J. CHANDLER & CO., LTD.

THE CATHOLIC ALTAR WINE SHIPPERS and MERCHANTS

Abbey House, Peterborough Rd., London, S.W.6

*Phone RENOWN 2185/6

